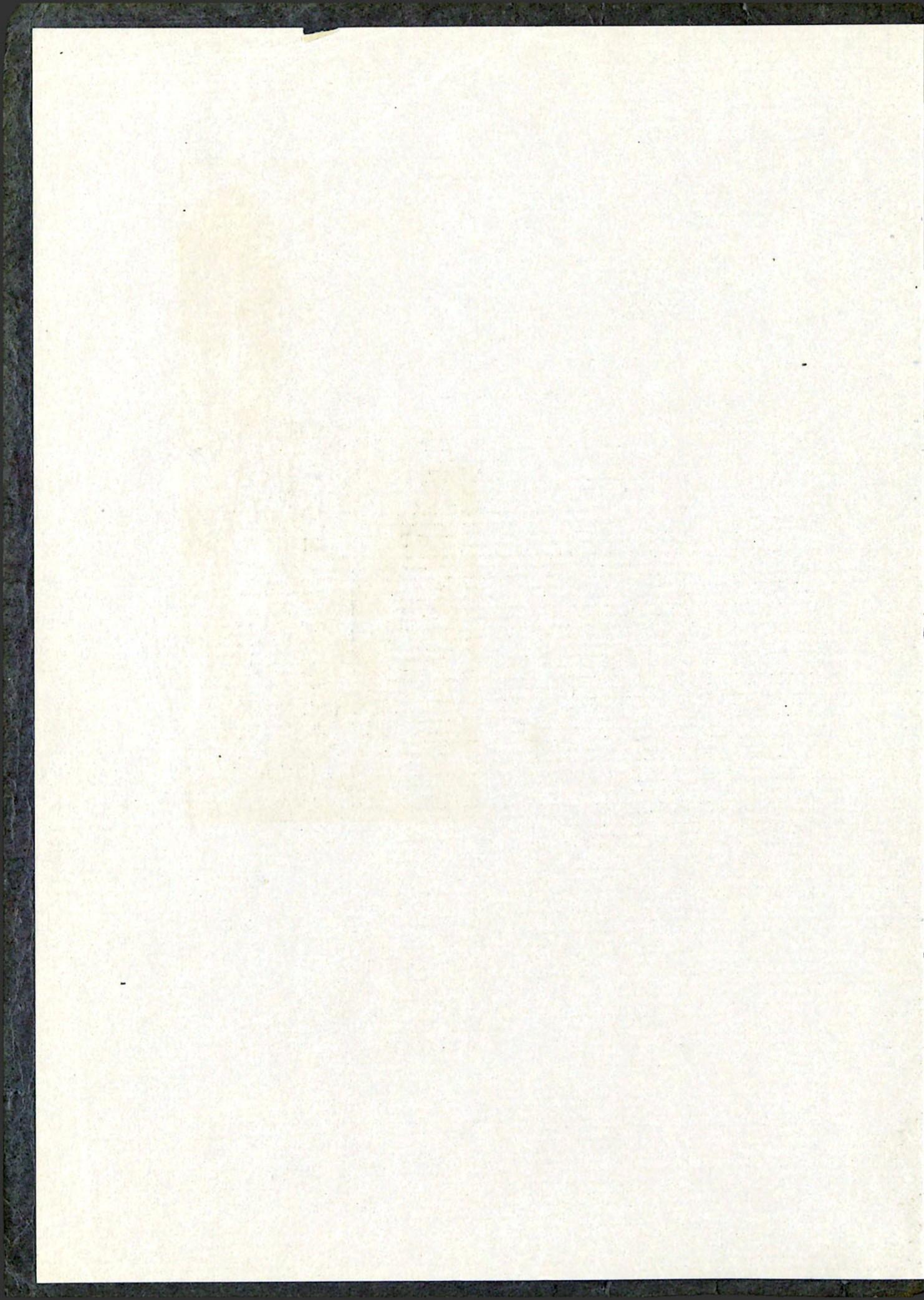
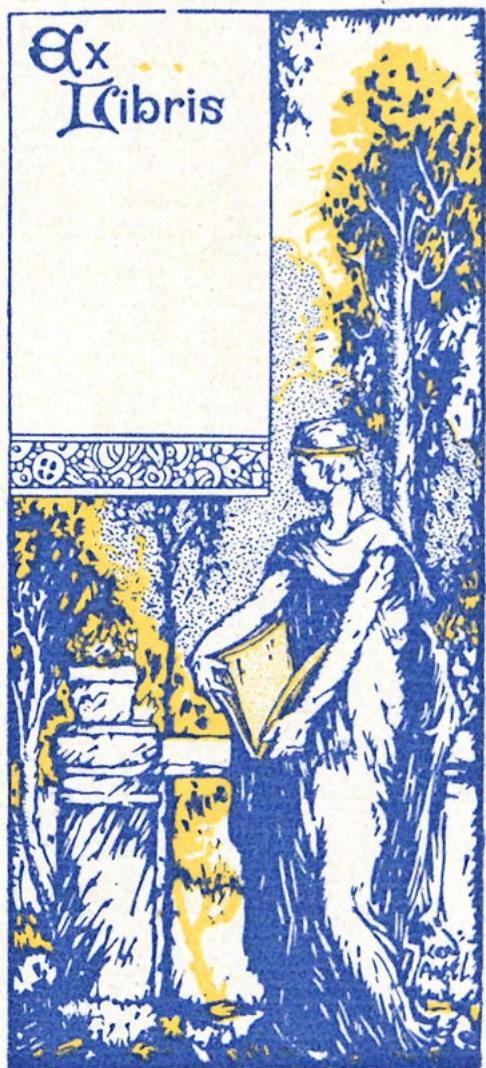


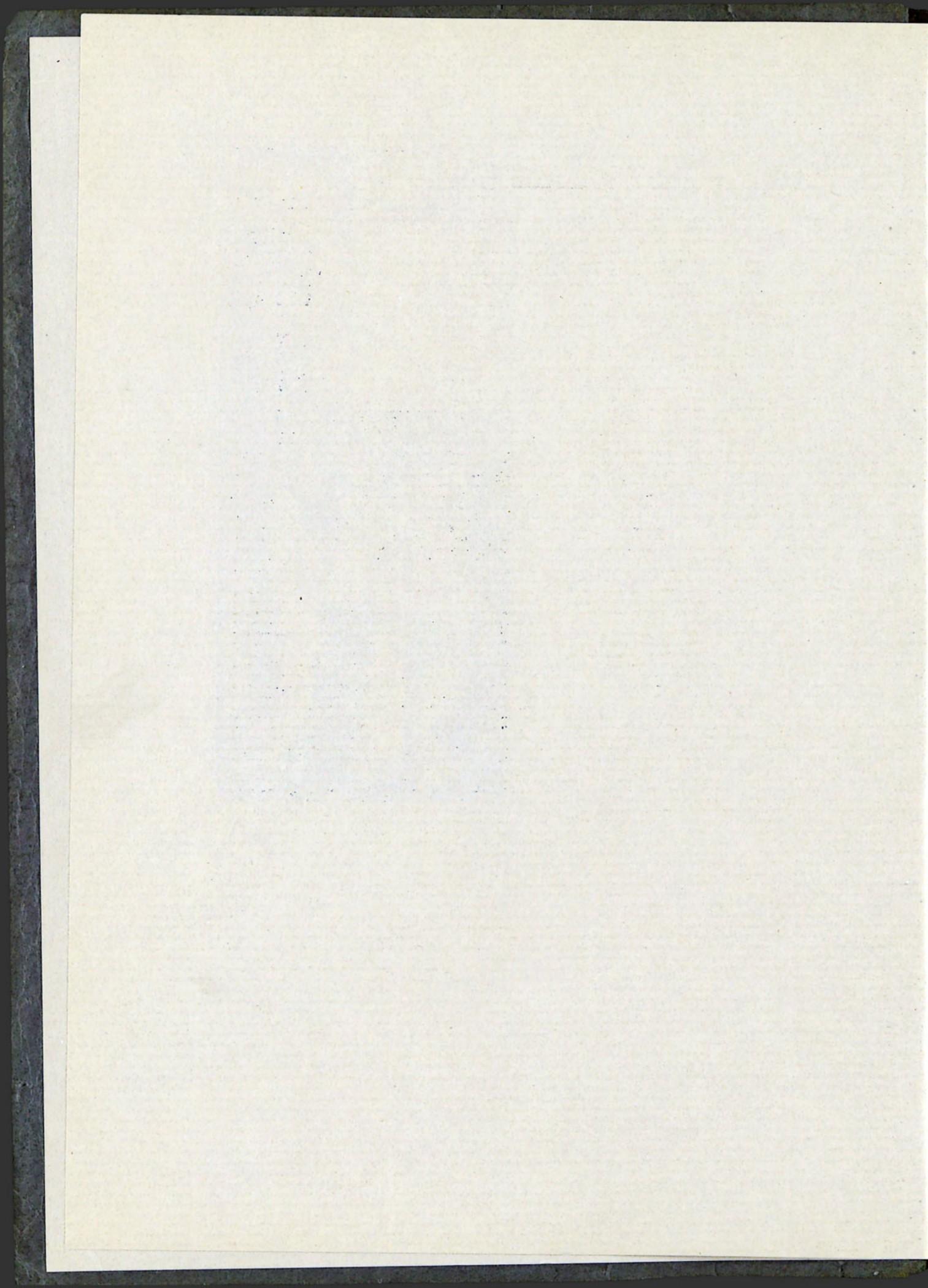
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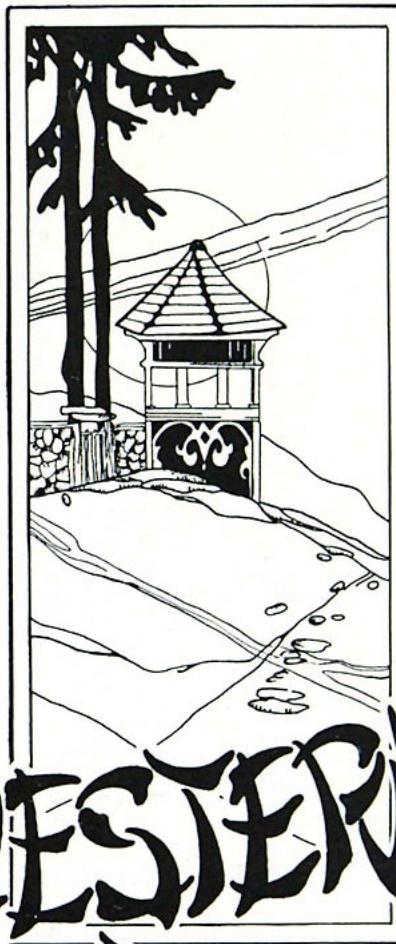
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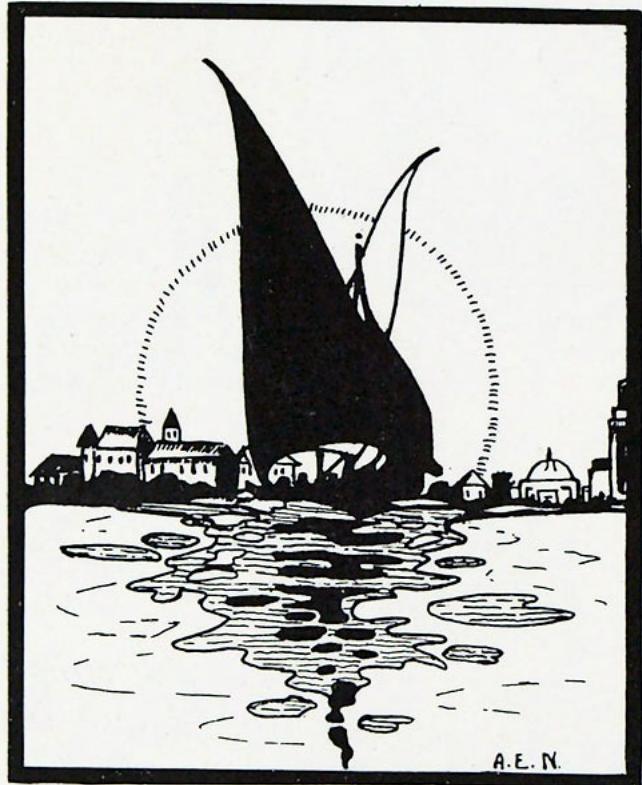






The  
**NORTHWESTERN**  
**Pilot**  
VOLUME 4





### *Our Missionaries*

To you who have gone into the dark, untouched depths of heathendom, with the light of the Cross of Jesus Christ, and the power of His gospel, we prayerfully dedicate this Annual.

## *Foreword*



Progress and influence in christian enterprise depend largely upon the scope of our vision. Where there is no vision the people perish. The same may be said of an institution as of the individual. The Northwestern Bible and Missionary Training School has ever remained a fortress of defence for the faith once for all delivered to the saints, because of a world-wide vision.

For twenty-two years this school has been training men and women for the task of helping the lost to get a vision of Christ as Savior. If the Holy Spirit can use this volume to the Glory of the Lord Jesus Christ, and the awakening of missionary zeal in the hearts of God's people everywhere, the class of 1925 will have realized its objective in this Annual.

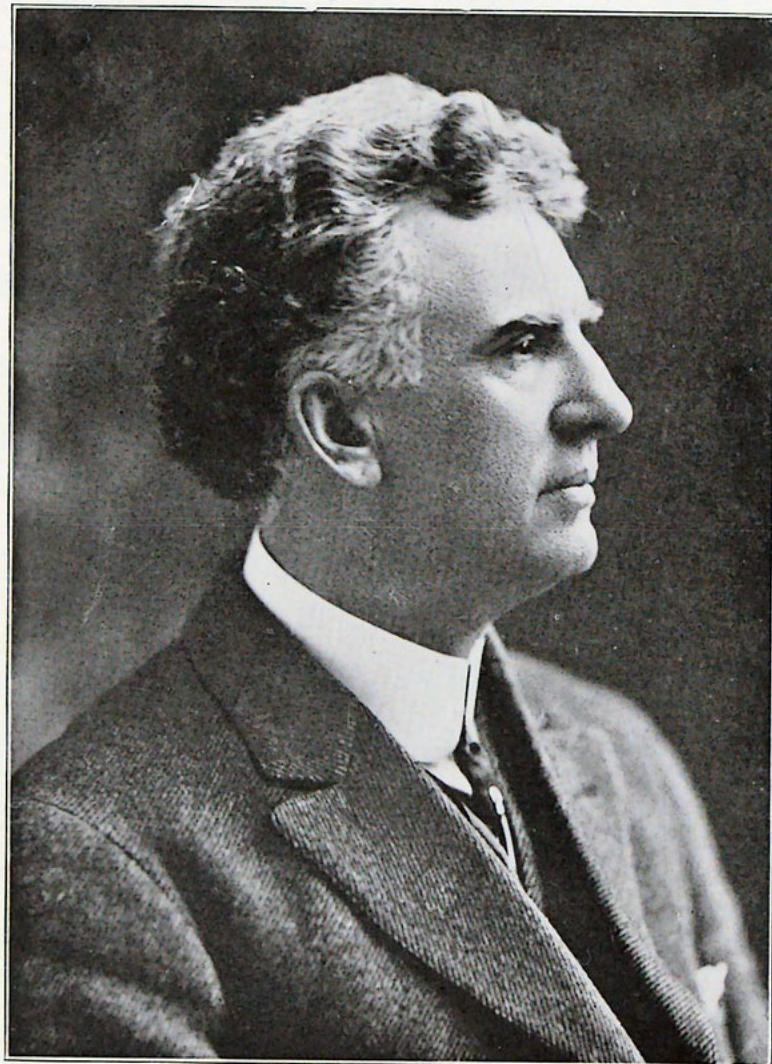


THE VISION

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DR. W. B. RILEY  
SUPERINTENDENT

## *Personal Consecration a Condition of Success in Spiritual Work*

W. B. RILEY, SUPERINTENDENT

PERMIT me to make four plain statements in the presentation of this subject:  
First of all, personal consecration is

### THE SOLE CONDITION

of success in spiritual work. There are many other things men might bring to their Master which He could use, but there is absolutely nothing else that our Master demands, for consecration means self-devotement, and what more can any man bring to his Master?

Hubert Brooks has called attention to the fact that in the consecration of the priests, as described in Exodus 29 and Leviticus 8, three things were placed in their hands and waived before God: the fat from around the heart and inwards of the offering, representing the affections of the offerer; the right shoulder, typifying strength and power; and food from the basket, symbol of all goods and possessions. Self-devotement carries with it all of these. Nothing short of that meets the Divine demand, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might."

We have been trying to get God to accept our fleshly strength. We have been thinking to satisfy Him with an offer of youthful enthusiasm. We have come to His altar with our elaborate and beautiful organizations. We have reminded Him of our up-to-date activities, and we have come even unto His seat and there plead our cause in the name of numbers. But His answer is, "When ye come to appear before me, who hath required this at your hand?" Except there be personal consecration, these are all vain oblations; and the calling of assemblies, and even the solemn meeting, are iniquity, not acceptable to God.

I do not say this to discourage the use of physical energy. John said, "I have written unto you, young men, because you are strong." I do not say this to dampen the ardor of any. God's best men have always been enthusiastic. I don't say this to antagonize organization. The church of God could little better afford to dispense with organization than could commercialism dismiss all machinery. I don't say this to decrie numbers. A body in motion carries with it a momentum determined not alone by its speed, but by that and its bulk. But I do say, on the authority of God's Word that success in spiritual work is "not by might nor by power," else would the delicate, feeble Paul have failed. Not by the enthusiasm of the flesh, else would Peter have been a power prior to Pentecost. Not by elaborate organization, else had Judaism remained the religion of the world; and not by swollen numbers, else had Gideon's 30,000 speedily affected what God took from them that He might turn it over to the better 300. Oh, for the day when God's adopted children shall learn what His only Begotten Son so well knew, and so clearly expressed in the words, "I do nothing of myself." Our first business is not to do. Our obligation and our privilege are one and the same, namely—to devote.

### CONSECRATION INVOLVES SURRENDER

You have heard the story of the two strongholds, Fort Henry on the Tennessee, and Fort Donaldson on the Cumberland, held for some time by the Confederates. General Grant, with his army fleet of gun boats under Com. Foote,

proceeded against the forts. The boats went against Fort Henry and captured it. Fort Donaldson resisted strongly. After four days of fighting, the Confederates hoisted the white flag and asked for terms. Then Grant replied, "No terms other than unconditional surrender," and it is in vain for us to fly a flag of truce and plead for this unspeakable favor at the Father's hands until we surrender.

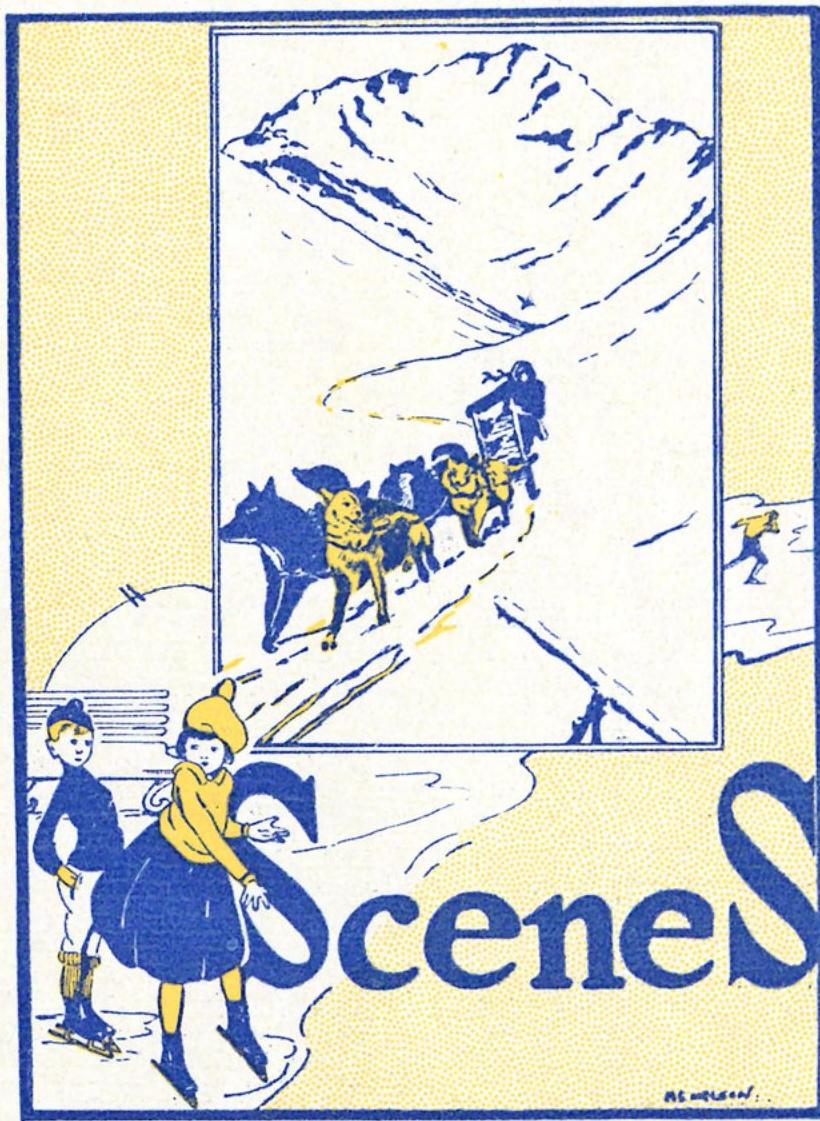
Surrender self—the whole self—body, soul and spirit. The Scriptures say, "Yield yourself unto God," and again, "Present your bodies a living sacrifice." There is a story of a monk who was disobedient to the law of the monastery and was taken out to be buried alive. He was placed standing in the grave and the earth was filled in so that he could not move his feet. The Superior asked him, "Are you dead yet?" He answered, "No!" They shoveled in more until it rose to his chest and he found it hard to breathe, and the Superior repeated his question, and he said, "No, I will not die." They filled up the hole to his lips, and when it was smothering him, he cried out to the Superior, "I give up. I surrender. My will shall be thy will." That surrender was victory for him over death and the grave, and also for him from the reigning one. You see your way?

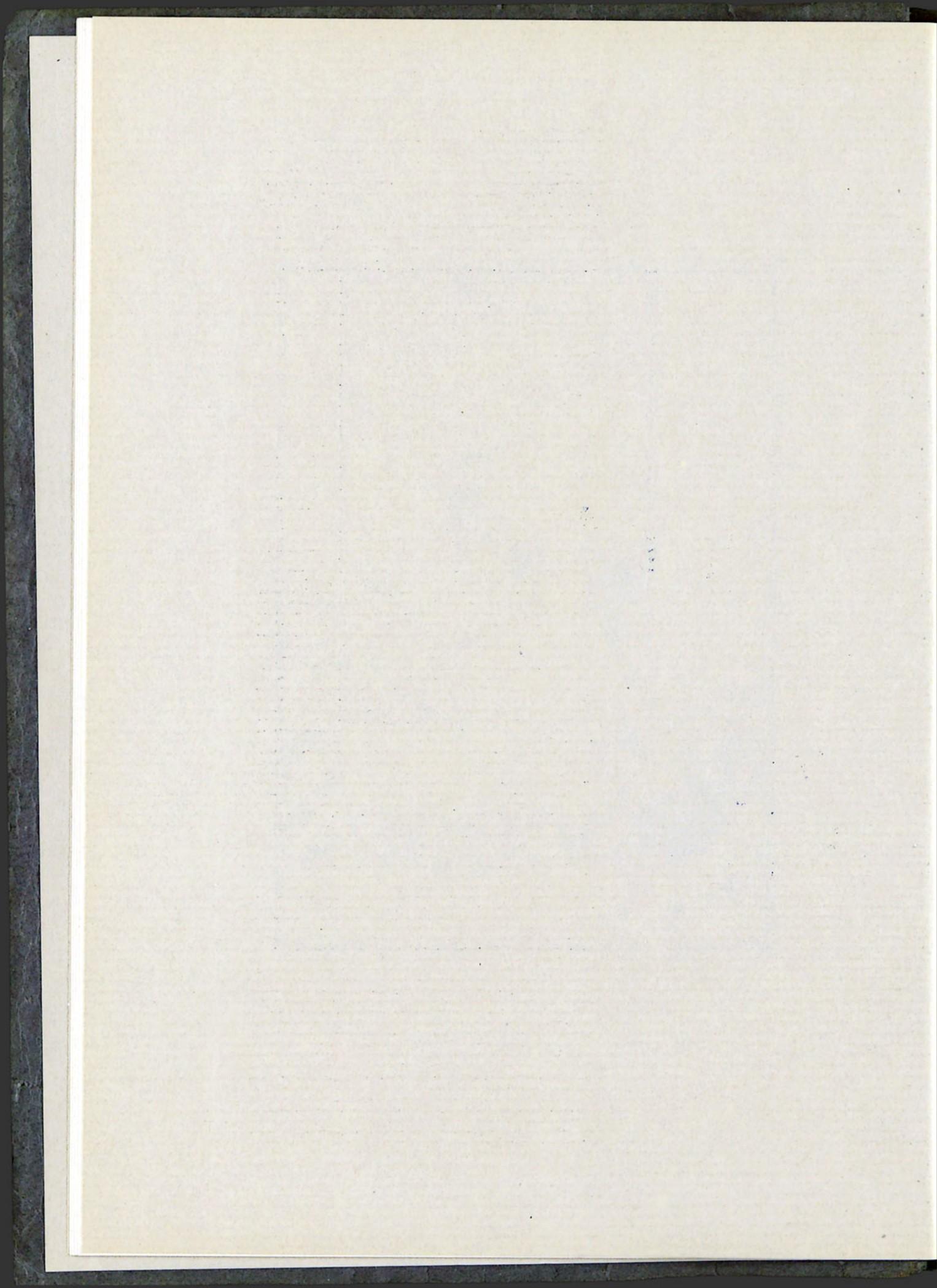
*Surrendered to serve*, and to serve, not as we desire, but as God indicates. This is success. You have sometimes thought that if you had been better born, your success would have been more sure; if you had been better bred, your success might have been more sure; if you had been more broadly educated, your success would have been more sure; if you had been the son of a bond-holder, your success had been more sure. But what is each success beside the one and only thing to be desired—power in the service of God? And for that, it makes little difference about the breeding your father gave you, if only you have put yourself into the Heavenly Father's hands; little difference about the education of the schools, if only the Spirit is now your instructor; little difference about the riches of earth, if only you know how to get those that God is daily sending down from Heaven.

When one of my brothers was at college, there was a young fellow there who was a poor student, the subject of many a smile on the part of his intellectual superiors; a constant trial to the patience of learned professors, and often a chagrin to himself. But he surrendered to God for service, and wherever he went, revivals were in his wake. He was able to win more to Jesus Christ than the combined christian faculty and two hundred students were winning. I reckon him the successful man of that school, and since he went out from it, for forty years he has gone on, God with him.

Whatever our privileges in life; whatever our station; whatever our favored circumstance, we might well covet that man's station, for he stands well with God, and the Holy Ghost speaks in him and through him.

"The strong man's strength to toil for Christ,  
The fervent preacher's skill,  
I sometimes wish; but better far  
To be just what God will.  
No service in itself is small,  
None great though earth it fill;  
But that is small that seeks its own,  
And great that seeks God's will."

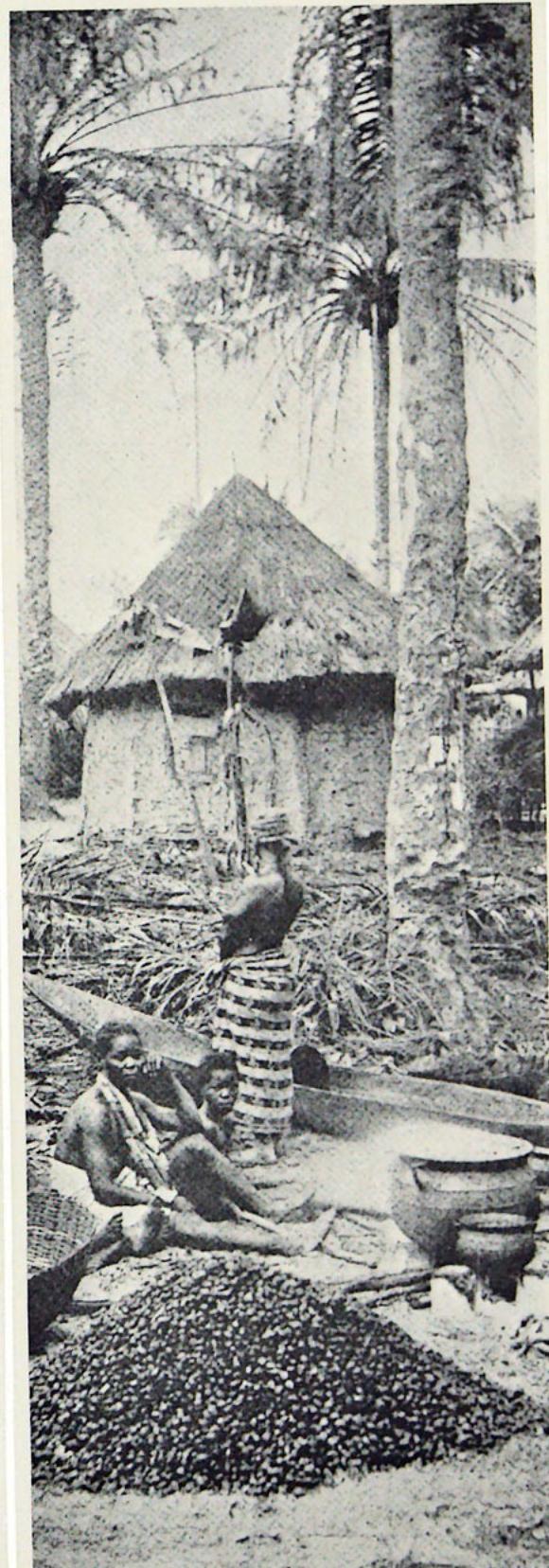






### AFRICA

*Far away in the land of sun-kissed desert and trackless jungle,  
Dark-skinned natives grope to find the way alone—and wonder  
Unless you help them.*

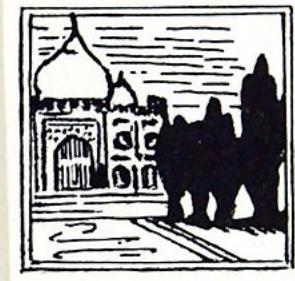




#### CHINA

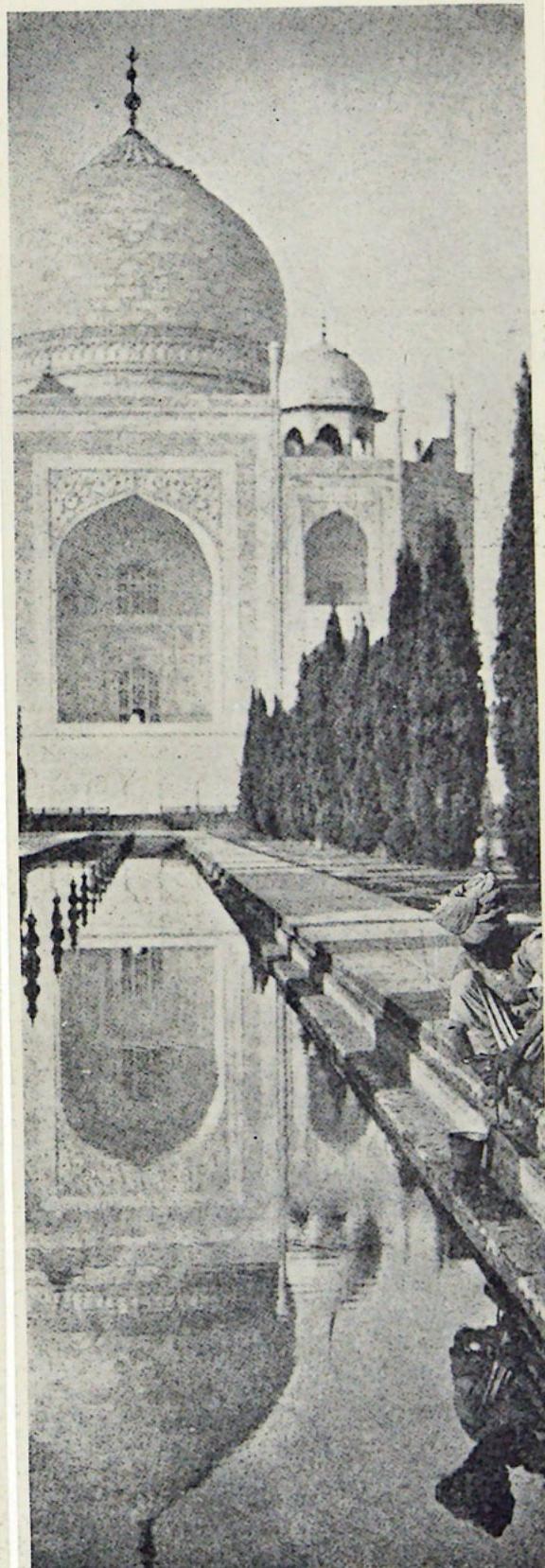
*So long the ancient philosophies have moulded all their thought,  
So long they seek the light,  
and find it not.*





## INDIA

*The land of widowhood,  
poverty, and distress,  
Where some are counted  
more, and some, much less,  
Where every follower of  
His must do his best,  
Not all can stand this rigid  
test—  
Could you?*





#### JAPAN

*Japan, the island empire;  
aggressive, restless, ever  
striving,  
Bowing to time-honored  
shrines of ancient tryst,  
But who is going to show to  
them the Christ?*

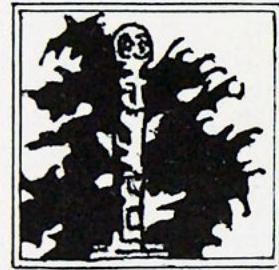




### PALESTINE

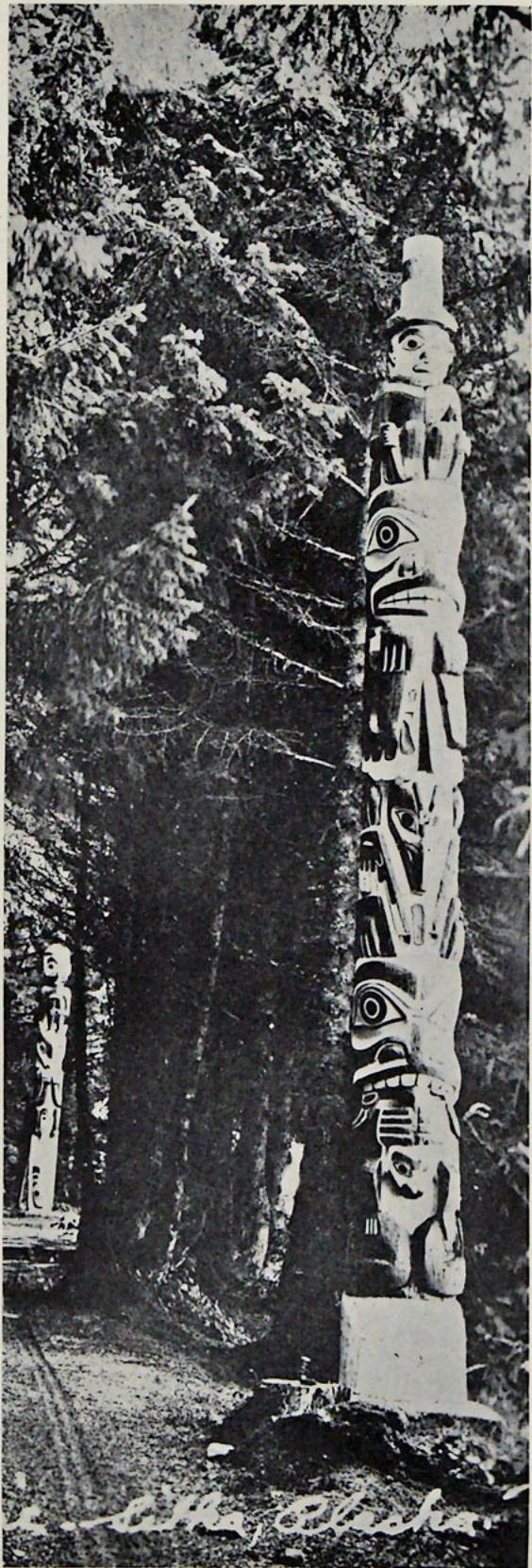
*At the foot of ancient Sinai  
In the land where Jesus trod.  
They need to know the  
Savior  
Even tho' they worship God.*





#### ALASKA

*Lofty ice peaks fringe this distant place,  
Where a slow-moving, placid, docile race  
Need to catch a glimpse of our dear Savior's face.*

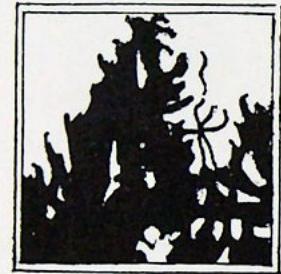




#### SOUTH AMERICA

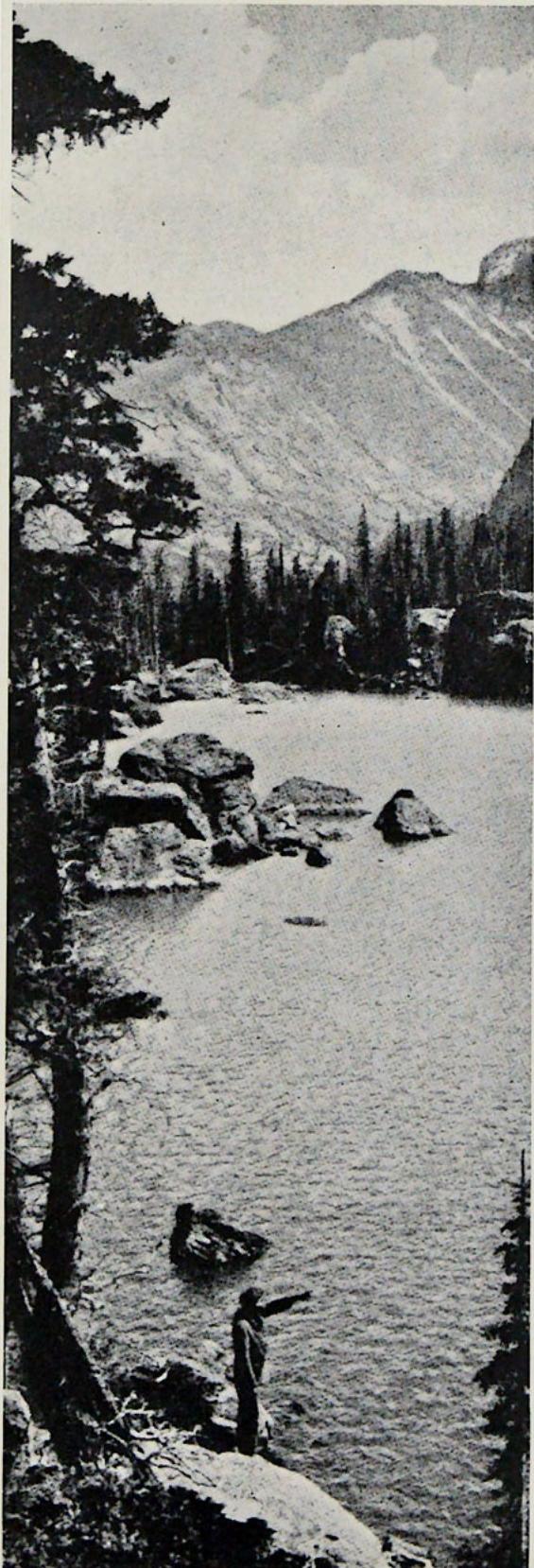
*Here in the midst of ignorance, priestcraft, and iniquity,  
They know so little of Him, who shed His blood upon  
a tree,  
Surely in such circumstance there is a challenge  
To you—To me.*





#### HOMELAND

*O land, wherein we find majestic pines,  
O land of such varied and healthful climes,  
Within your borders, may the church bells ever toll  
their chimes,—  
To every heart.*

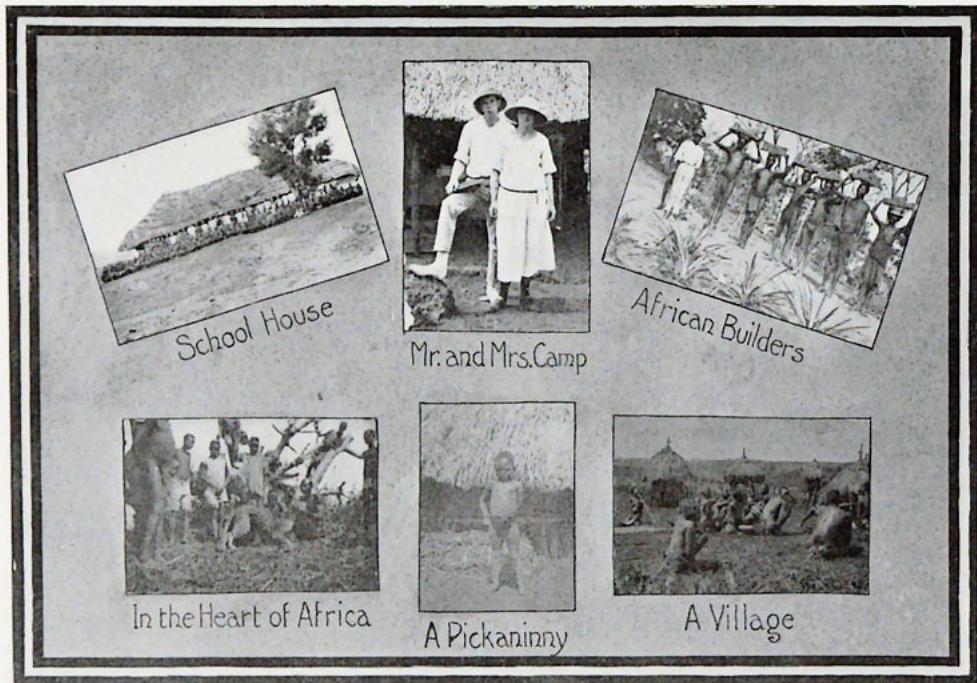


## *A Perspectus*

In obedience to our Savior's last command, twenty-eight graduates of the Northwestern Bible and Missionary Training School have gone to foreign lands, spreading that Light which alone can pierce the darkness of heathendom. For them, "the uttermost parts of the earth" have proven to be: Africa, where eight of our missionaries are stationed; India, which has claimed six; China, represented by six; Japan, to which two were called; South America, whose opportunities five saw; and Alaska, where one is laboring for Christ. Many have been kept at "Jerusalem," and are ministering in the spiritually-destitute districts at home.

The following pages are devoted to the presentation of the missionary work accomplished by these students in home and foreign lands. The few scenes from each field are representative of the native life and work of the missionary. The personal testimonies are characteristic of all who are engaged in this most self-sacrificing service.

We regret the fact that this volume does not contain a personal message from every one of our missionaries, but this was impossible on account of the difficulties of communication.



## Africa

MR. AND MRS. FERD ROSENAU, '20, were the first missionaries at Ft. Sibut, on the *French Congo*. Mr. Rosenau, with his native workmen, cut down the jungles and built the mission station, where a school is now conducted with seven missionaries and 150 students. An excerpt from Mr. Rosenau's letter gives us a glimpse into African life:

"The French government has done much to change the native ways of living. Four years ago most of the houses were only a grass roof set on the ground; now many are living in mud houses, walls of which are from three to six feet in height. The government is also building roads to every post and removing the villages from the jungle to the roads. Cannibalism does not exist openly, but it is practised on the sly. Of the many wild animals, the leopards are the most numerous and dangerous, killing hundreds of natives each year. Another great African jungle—the linguistic—confronts us with two obstacles: the large number of languages and dialects, and the brevity of the same. Imagine giving a Gospel message in a language which has no words for love, faith, thanksgiving, praise, grace, purity, peace, and other common words. This region is a battle ground between Christianity, Paganism and Mohammedanism. Who will join the forces of Christianity?"

Mr. and Mrs. Rosenau have now been joined by MR. AND MRS. LELAND CAMP, NEE MARGARET FLEMING, '22. Mr. and Mrs. Camp went out depending alone on their Heavenly Father's promise to "supply all your needs according to His riches in glory." Because they had the full assurance of God's guidance, they left home with only sufficient funds to take them to Paris. During the three months in which they studied the French language God miraculously provided for them. Not

until the day for their departure to Africa did the necessary money for their transportation arrive. Only one step at a time has God opened doors and supplied their needs. Through all these testings their faith has been unwavering, because they were sure of their calling to be ambassadors of the Heavenly King in a land long ruled by Satan. Mrs. Camp writes:

"I never knew I would love my work in Africa as I do. Oh, how dark, superstition, fear and immorality have made the hearts of these people! But it is so wonderful to know that His love and power are just the same here as in the homeland; that His Spirit is at work, silently and steadily, calling out a people for the praise of His name even here in dark, sin-blinded Africa. The vast Tchad region in northern Africa has no missionaries and the doors are still closed. How can they believe on Him of whom they have not heard? I can better understand now why Christ asks us to pray for laborers to help in these fields so ready for harvest."

MISS HILDA LIABLE, '11, a citizen of Germany, labored in the *German* territory of Equatorial Africa until the World War, when this district was taken by the British, and German missionaries were excluded. Concerning her work there, she says:

"Many of the native boys come to our school and a new world opens before them, and their heathenism is replaced by Christian ideals. Some of the women take into their hearts that story of hope and love, ponder over it, and, sitting by the cooking-fire in the dark hut, retell it to others, full of wonder and delight. To the men, accepting Christ means the renunciation of wealth, power and fame. Often they have a hard struggle, but they come out strong and decided. Many a man, whose heart has been touched, waits until all his people have gone to sleep, and then, in a voice touched with emotion, pleads with the missionary to tell him about the true God. Blessed hour of the starlit night in the jungle forest of Africa!"

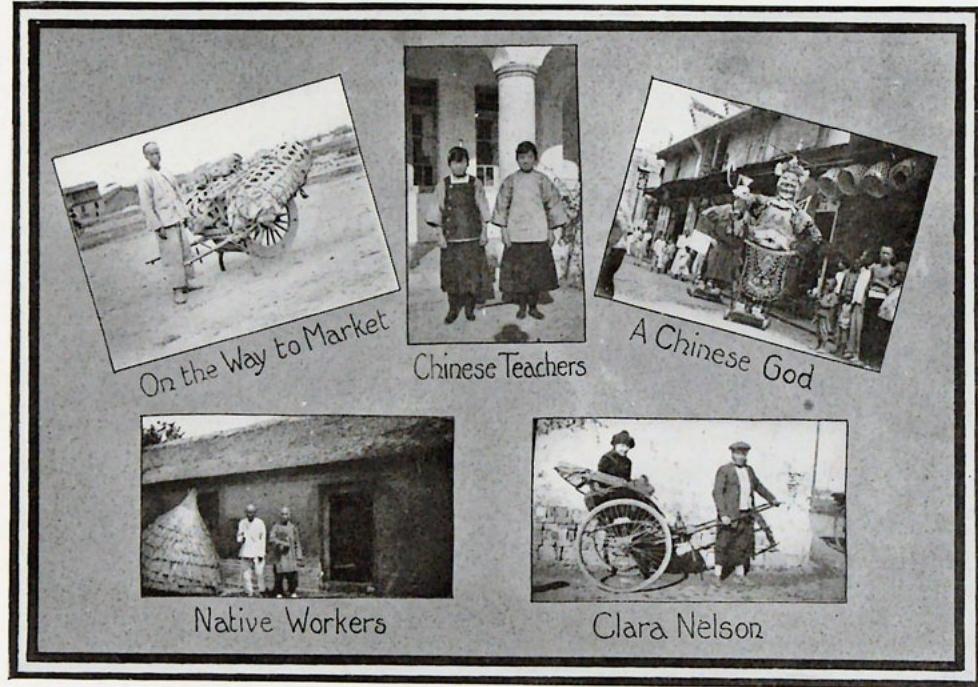
MISS THERESA GUSTAFSON, '24, is in the Kasia district of the *Belgian* Congo, studying the language, preparatory to teaching the Gospel to these needy people.

MISS LILLIAN MARTIN, '20, and MRS. L. J. BUYSE, NEE DAPHNE THOMPSON, '20, are located only about twenty miles apart in the *Belgian* Congo district at Sudan. The former, who teaches in a Mission School and holds Gospel meetings each day, relates: "I was refreshed and encouraged the other evening when five of my little boys, not more than ten years of age, came to my door and asked if they might come in to pray."

Mrs. Buyse writes: "We are making bricks for the new buildings, putting in crops, teaching and preaching the gospel."

*In vain the world would tempt me to seek my fortune here,  
In vain my heart would hold me by Friendship's bond so dear.  
My Master calls me onward, my heart is all aglow—  
My home is with the heathen; and oh, I'm glad to go!  
Some day across the river, some day beyond the skies,  
There'll be no tearful partings; there'll be no broken ties.  
Oh, may our crowns be studded with stars that glorious day!  
Goodbye, beloved homeland, goodbye, I'm on my way!*

—MARGARET FLEMING-CAMP.



## *China*

From China, which has claimed six of our Northwestern graduates, come these inspiring accounts of their efforts for the cause of Christ in that land:

MISS ALICE BRETHORST, '05, Chengtu, West China: "I have not established a new station, but a new work in an old station. The west China Union University is located here, and is now being opened for the first time to women. My work is to care for the girls' dormitories, arrange courses of study for the women, and teach Sociology and education. I have a long prayer list of students, and day by day I ask God to let me say the right word to these young people, both in the class room and privately, that I may show them Jesus Christ in all His fulness. China never needed Christ more than she needs Him now, and I am so glad to tell of Him. My span of life is in His hands. I love China; she has everything I have and all I am; my sole purpose is to bring her to Christ."

MISS JENNIE WEDICSON, '20, Tsingning, Kansu, China: "Even here every minute is occupied unless one is too tired to move. On Wednesdays, when possible, we try to visit some home, to reach the women with a gospel message. Thursday evenings we have a regular Bible Class for those interested in knowing the way of life. On Friday is the children's meeting. Then, there are occasional calls throughout the week and attention to the sick. All these duties are besides the daily work at the station, such as arranging the work for the carpenter, painters and masons (our buildings are not yet completed); keeping accounts; and buying supplies for the house, also books and tracts. The burden of this work weighs more heavily on me each day. I realize the need of a Christian day school for the children who are just beginning to know our Lord and Savior. A Sunday School does not

answer the need, and the children must be cared for as well as the adults. Pray that the necessary money will be supplied for this school. Remember, our days and opportunities are hastening by."

MISS CLARA NELSON, '17, Shanghai: "I am located in the Chinese district of Shanghai, which is just as void of foreigners as the interior. We have a Bible School for women, but the rest of our work is entirely evangelistic, as this is what China needs. Every night the people gather to learn to read the Chinese Bible. Most of my work is among the poor people, in their homes and on the street. Many of the women would never have an opportunity of hearing the gospel unless it is brought to them in the dreadful hovels which they call home. Many stories could be told of the change that takes place in these lives when Jesus Christ comes in. The idols that are a necessity in every home are torn down and all seems brighter. When the poor old ladies follow us out to the street, hobbling on their tiny, bound feet, thanking us for coming and begging us to come again, I feel that that is all the reward I could wish.

"With the help of the Chinese Bible women, we also carry on evangelistic work in a hospital near here. We hold services in the wards and do personal work. Many are won to Christ and go home healed in soul as well as body.

"Our compound is near the Arsenal and barracks where many soldiers are stationed. Some of them have been gloriously saved. One young soldier accepted Christ six months ago and is now holding Bible classes and preaching the gospel wherever he goes. One time, when in the midst of a battle, he had his Testament over his heart and, while the bullets were flying around his head, he wasn't afraid, for he knew God was with him. Oh, it is worth a whole life of service just to bring one soul like that to Jesus Christ!"

MISS SUSANNA ANDERSON, '22, Kaomi, Shantung: "I am working under the auspices of the Swedish Baptist Society at Kaomi. We have a church, a boarding school for girls, a dispensary and infirmary. After several visits to a village, the natives' curiosity has been satisfied and they listen attentively. The power of the gospel of Jesus Christ is marvelous. For instance, here is a poor, superstitious heathen, so apparently brainless that we wonder if any ray of light could ever penetrate his darkened mind. But after visiting him a few times with the Word of God, the darkness begins to dissipate until gradually his whole mind is enlightened. The inner regeneration changes his outward appearance.

"I am thankful that God has called me to be a co-worker with Him out here "in the wilderness." After seeing the need of this country, I could not return home and enjoy the comforts of our land, while every day thousands of my Chinese brothers and sisters pass on into eternity without knowing that a Savior died for them. Furthermore, the full assurance of being in just the place where He wants me is full payment for the sacrifice of home and friends.

"I extend my congratulations to the Class of '25. I know that your three years at Northwestern have been the happiest years in your lives. May God's richest blessing rest on each one of you."

*"Neither you nor the heathen know how great their need is. Only God knows and He said, 'Go ye!'"*



### *India*

MRS. J. N. GUSTAFSON, NEE JANE OLSEN, '16, is stationed at Nandurbar, West Khandesh, India, where she conducts a training school for native evangelists and teachers.

MRS. JONAS AHLQUIST, NEE JUDITH SWANSON, '06, is bearing the gospel light at Tura, Assani, India.

MISS MARY WALL, '12, spent the year 1924 at home, and has just recently returned to her field in Secunderabad, Deccan, India. Since her arrival, the following message has been received: "I rejoice to be again in our country, among our people, the Telugus. May the Lord be able to use me in bringing the Light to those who are in such great darkness."

MISS OLGA JOHNSON, '18, gives us a glimpse into her life in India:

"I am stationed at Nandurbar, West Khandash, India. We get new experiences every day, but some days we come home quite discouraged because we are turned down by the majority. However, after realizing the condition of the early disciples, we regain fresh courage and go out again, probably to be rewarded with a large audience. The Brahmins especially hate our religion and close the doors to us. Several Mohammedan homes have received us. The Bheels, which are the most illiterate, listen the best to our gospel."

*Great deeds are done in unconsciousness, from constraining love to Christ; in humbly asking, what wilt thou have me to do?*

—DAVID LIVINGSTONE.



Osaka Children



Dormitory-Osaka



Evalyn Camp



Typical country scene



Ann Kludt

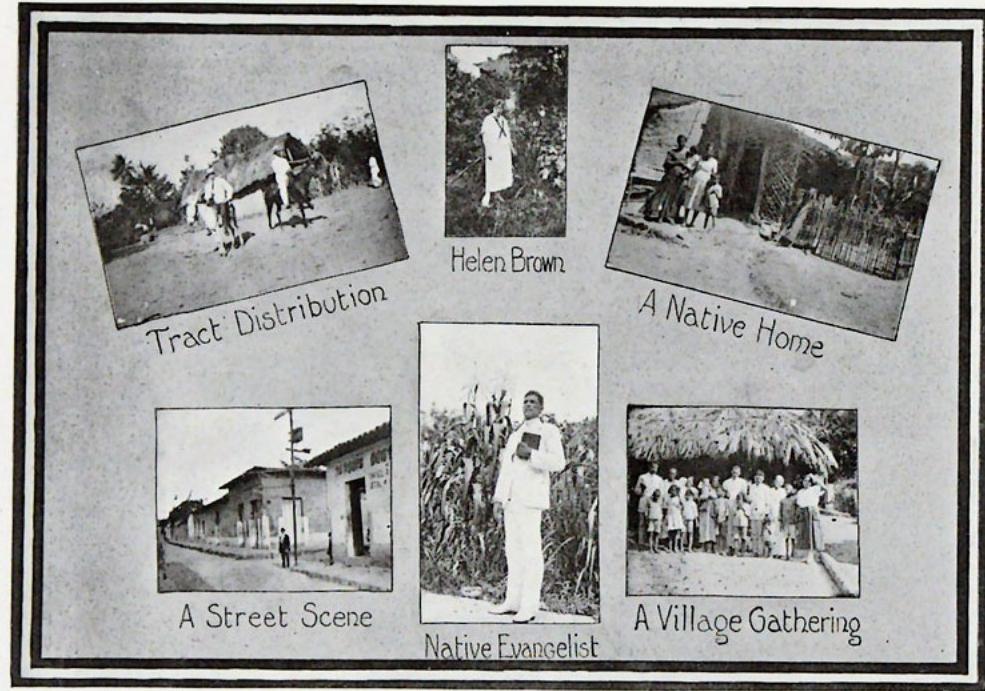
## *Japan*

MISS EVALYN CAMP, '14, is in charge of the Osaka Bible Training School for young women. This school was founded by Miss Lavinia Mead, who after many years of faithful service, transferred the leadership to Miss Camp. She writes in glowing terms of the work carried on in Osaka:

"It would break your heart if you could see the people coming to the temples to worship. The mountain is several miles out from the city, and it took us an hour to climb it. There is an old woman of over eighty years who walks the four to five miles (we took the jinrickishaws) from the city to the mountain and then climbs to the summit to worship—once a month. Think of the devotion! I can't get away from the expression of great reverence and yet of utter hopelessness on the faces of the people. They fairly haunt me. I vowed I would never go outside the house again without tracts to hand out. People are very glad to take them and we never know when they will bear fruit. The meetings tonight and the night before reminded me of the good old times in the First Baptist Church. Forty-nine said, 'We want to know more. Teach us.' The barriers of sin and heathenism seem almost impregnable, but stronger than these is the power of the gospel of Jesus Christ."

Miss ANN KLUDT, '22, while studying the Japanese language, is associated with the work at the Misaki Tabernacle in the two English schools for girls.

*"The path of the just" for you, may lead to Japan.*



### *South America*

The foreign missionary enterprise of the Class of '25 has already been begun by MISS HELEN BROWN. After she had spent two years with us, God led her into Venezuela, South America, that richly opportune, but spiritually poverty-stricken land. Her message radiates her joy in service and love for these despairing people:

"There is no greater happiness in the world than feeding hungry souls. I wish you could see the transformation in the faces, hearts and lives of these people, wrought by the power of the Holy Spirit; all the philosophy of men and theories of modernists could not deny such a change, nor could they produce it. The opportunity of this land is unprecedented! The harvest stands ready; where are the reapers? It means money, lives and hours in detailed intercessory prayer. But what work could bring better returns? PRAY! GIVE! GO!"

MR. AND MRS. ELMER LANGE, '20, write: "Through the preaching of the gospel, the bondservants of sin have become the Lord's freedmen, and in turn His love slaves. Still there are more than a thousand cities of 1,000 or more population waiting to hear proclaimed to sin's captives the message of release and liberty. South America is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. Romanism has reached a depth of ignorance, superstition, and filth which can find no parallel in any other continent."

MISS JESSIE CARLSON, '23, has very recently left us to join our Northwestern representatives in Venezuela.

*"It is manly to love one's country. It is Godlike to love the world."*



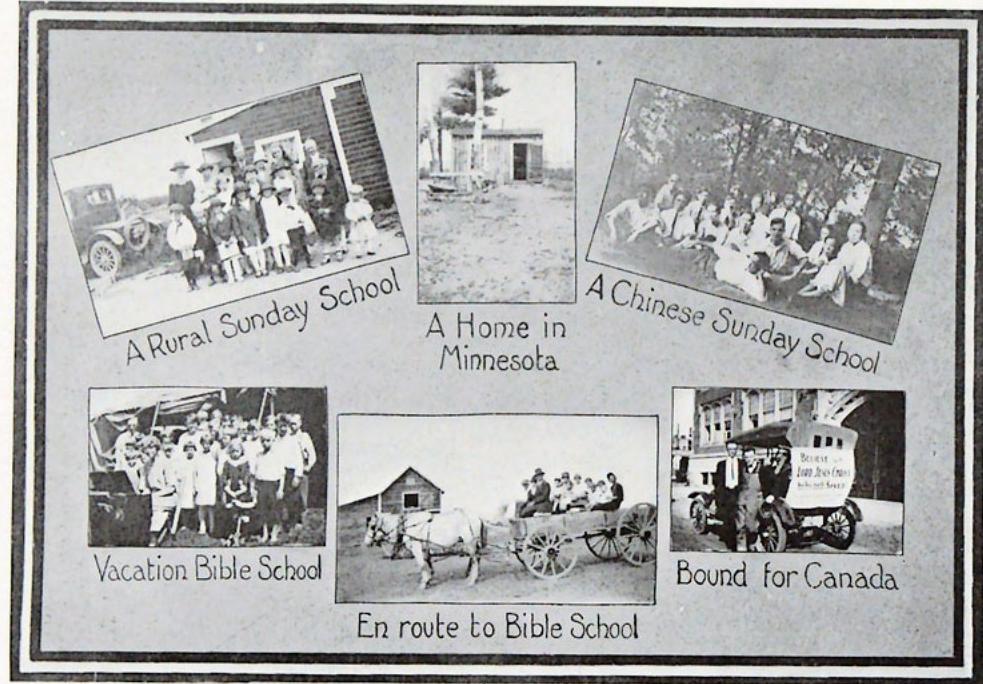
## Alaska

MISS LENORE ROBERTSON, '23, stationed at Sitka, Alaska, writes:

"As I boarded the steamer at Seattle and sailed toward the land which had been beckoning to me for several years, there was a joy and praise in my heart to know that I was to begin service for my King there. Then, as beautiful Alaska came into view, I was almost speechless, but in my heart I kept saying, 'The heavens declare the glory of God, and the firmament showeth His handiwork.' How very true this is in the wonderland of the North.

"The Sheldon Jackson School is supported by the Presbyterian Board for native Alaskan children. About 150 children have been enrolled this year. They represent five of the principal tribes of Alaska. We also have four Eskimos here from Point Barrow. The slogan of the school is 'Competent Christian Citizens.' The children have a regular Bible course in connection with their other school work. There are many things to teach them, but most of all, I want each girl to accept Christ as her Savior. We have chapel each morning before school, and in the evening I have prayers with my girls. 'Of all the calls flung out across the world, the sovereign summons is to intercession.' I believe this statement is true. Please pray that the hearts of the natives may be open to God's truth and that I may be used of the Master in this land which needs Christ so much."

*"Have you ever thought that God might have a right to order you, as a soldier, to the front?"*



### *The Homeland*

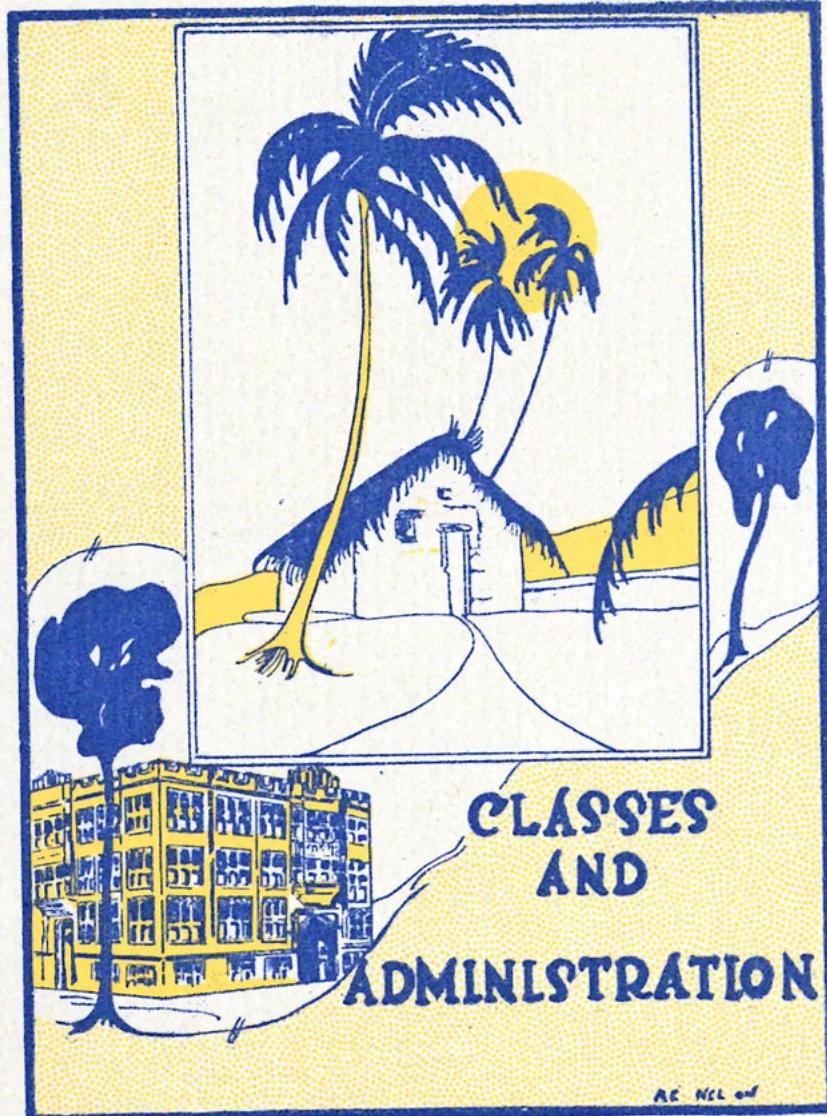
It would be impossible, in our allotted space in this annual, to present individually all our missionaries in the homeland. It is an appalling fact that some parts of our own state and neighboring states have never yet been reached with the life-giving message of Jesus Christ. As a result, ignorance, immorality and Socialism are rampant. Into such districts our young men and women have gone, telling the story.

The following, written by MISS LILLIAN HANSEN, '23, working in Northern Minnesota, under the auspices of the American Sunday School Union, is representative of the work done by Northwestern students:

"Very vividly do I recall the night when Miss VIVIAN VARCO, '24, and I were holding a meeting in a place where we had to walk four and a half miles each way to the school house. After the service, the prospect of a long walk home with wolves and bears all around us, did not seem very encouraging; so on the dusty road we knelt, asking for God's protection. Then we felt as safe as if it had been light instead of the darkest night."

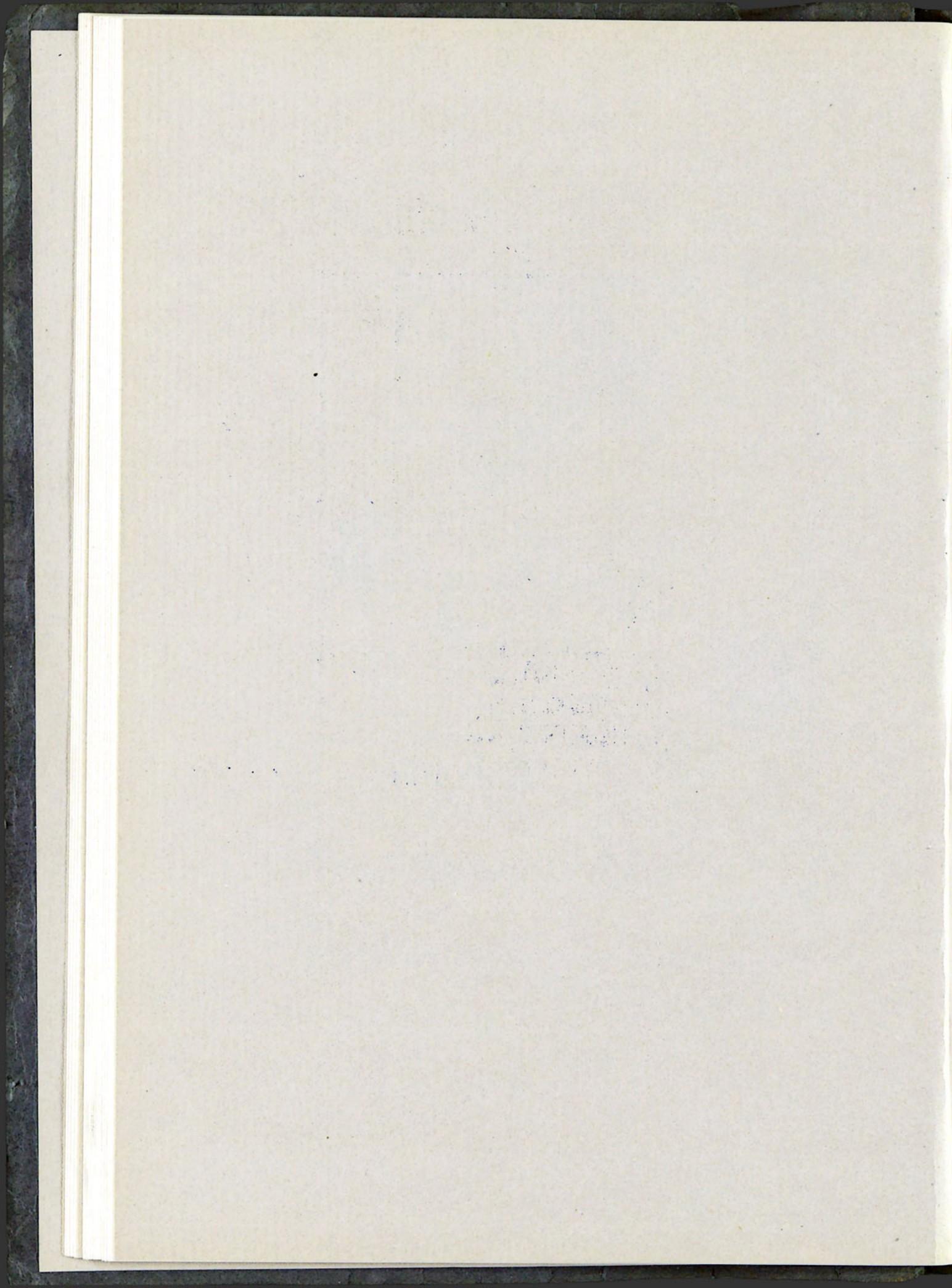
"One night I was forced to seek shelter in the home of an Indian. The father was in jail for bootlegging, but the mother was at home with the children. She knew something of the Scriptures, but had not accepted Christ. That night she grasped the truth and cried out for salvation through God's Son. At another Indian home, I have sat by the hour, discussing the simpler doctrines of the Word."

*"It is easier to use Bible language than to obey Bible commands."*



**CLASSES  
AND  
ADMINISTRATION**

RE RELOM



N. W. B. S.



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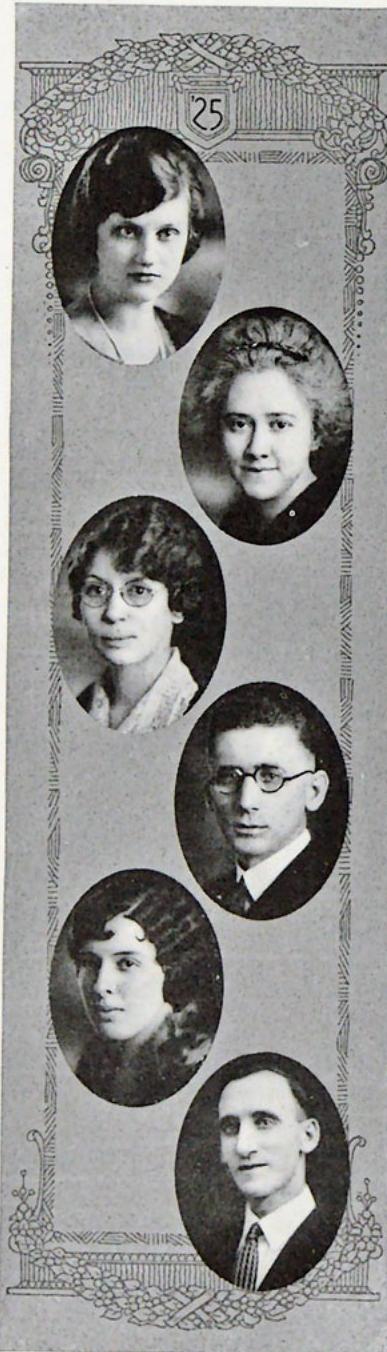
MISS. ELSIE HULTCRANTZ

MR.  
O.L. STIXROOD.

# FACULTY



## Seniors



CARMEN ARNELL

Psa. 46:10 "Be still and know that I am God."

BESSIE DABOLD

Isa. 30:15 "In quietness and in confidence shall be your strength."

STELLA DARNALL

Psa. 84:11 "No good thing will He withhold from them that walk uprightly."

HENRY FAST

Phil. 1:21 "For to me to live is Christ, and to die is gain."

HYACINTH HANSON

I Thess. 5:16 "Rejoice evermore."

SERBER HENDREN

II Tim. 4:7 "I have fought a good fight, I have finished my course, I have kept the faith."

N. W. B. S.

BEULAH HERRSTROM

Psa. 34:10 "They that seek the Lord shall not want any good thing."

ERNEST HOOK

Rom. 8:31 "If God be for us, who can be against us?"

LILA HUTCHINS

Psa. 27:1 "The Lord is my light and my salvation, whom shall I fear?"

CLARENCE JOHNSEN

Rom. 8:28 "For we know that all things work together for good to them that love God."

ORLA JOHNSON

Phil. 4:13 "I can do all things through Christ which strengtheneth me."

ARTHUR GORHAM

Gal. 6:15 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."





DONALD KENNEDY

Phil. 4:4 "Rejoice in the Lord alway, and again I say, rejoice."

KENNETH KURRASCH

Psa. 62:7 "In God is my salvation and my glory: the rock of my strength and my refuge, is in God."

LILLIE LIND

Psa. 121:1 "I will lift up mine eyes unto the hills, from whence cometh my help."

WINNIE LIND

Psa. 17:15 "I shall be satisfied, when I awake, with Thy likeness."

GLADYS LINDHOLM

Isa. 40:31 "They that wait upon the Lord shall renew their strength."

PAUL LINDHOLM

Prov. 15:13 "A merry heart maketh a cheerful countenance."

ARDELL LOOK

Psa. 19:14 "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

N. W. B. S.

LEONARD MARQUARDT

II Cor. 5:20 "Now then we are ambassadors for Christ."

BERTHA NEEDHAM

Isa. 26:3 "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Alice Nelson

I Pet. 5:7 "Casting all your care upon Him."

VICTOR NELSON

Psa. 139:23 "Search me, O God, and know my heart: try me, and know my thoughts."

HENRY OLSEN

Psa. 119:18 "Open my eyes, that I may behold wondrous things out of Thy law."

SAMUEL PERKINS

Eph. 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

MARION PETERSON

Prov. 11:30 "He that winneth souls is wise."



N. W. B. S.



RUTH RICE

Psa. 91:1 "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

HAROLD SENECOL

Rom. 1:16 "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

BILL TAYLOR

Psa. 23:1 "The Lord is my shepherd, I shall not want."

OLIVIA STROMBECK

Psa. 119:105 "Thy Word is a light unto my feet and a lamp unto my path."

MARIE WALL

Psa. 119:11 "Thy Word have I hid in my heart, that I might not sin against Thee."

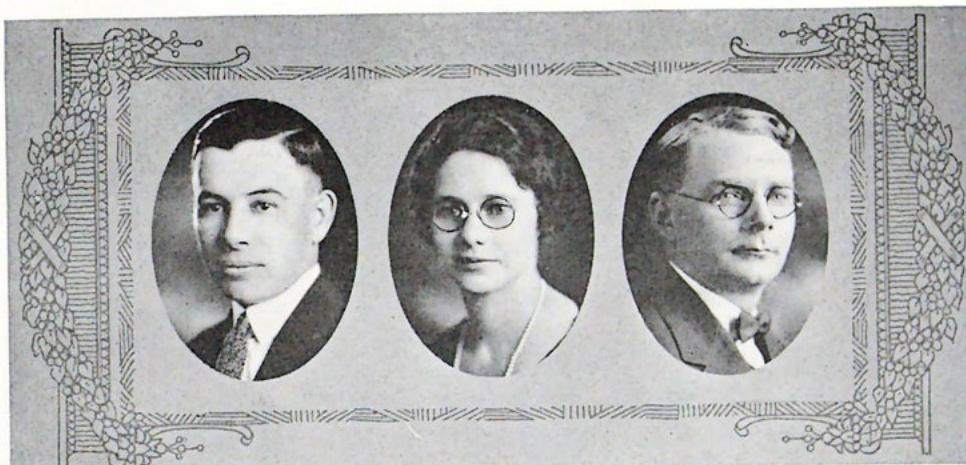
ROY WEXLER

Psa. 37:23 "The steps of a good man are ordered by the Lord: and he delighteth in His ways."

AUGUST WINKLEMAN

Psa. 48:14 "For this God is our God for ever and ever: He will be our guide even unto death."

BIBLE CERTIFICATE STUDENTS



HARRY STEARNS

LENA GJERTSEN

EARL COMSTOCK

*When Thoughts Take Wings*

Seated one eve at my table,  
I was weary and ill at ease;  
As I suddenly thought of a Senior poem,  
And I violently shook in my knees;  
I know not what I was thinking,  
Or what I was dreaming then;  
But I found one thought as matchless,  
As ever flowed from a pen.

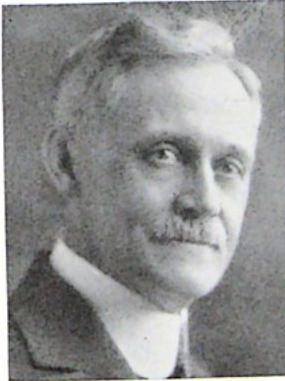
It flooded the dim weird candle light,  
As it were—a healing balm;  
It quieted my anxious longings,  
With a touch of infinite calm;  
It rested my fevered spirit,  
Like sympathy after a fight,

It seemed the height of attainment,  
Of a dignified? Senior's life;  
It ended my aimless thinking,  
With such a happy release,  
Then—ah, it vanished away into nothing,  
Like the League of Nation's peace.

I have sought, but I seek it vainly,  
That one last thought of mine;  
Which came from an empty brain cell,  
Such as yours and mine;  
It may be from the higher powers,  
I'll hear the thought again,  
As they speak their condemnation  
Of these ramblings of my pen.



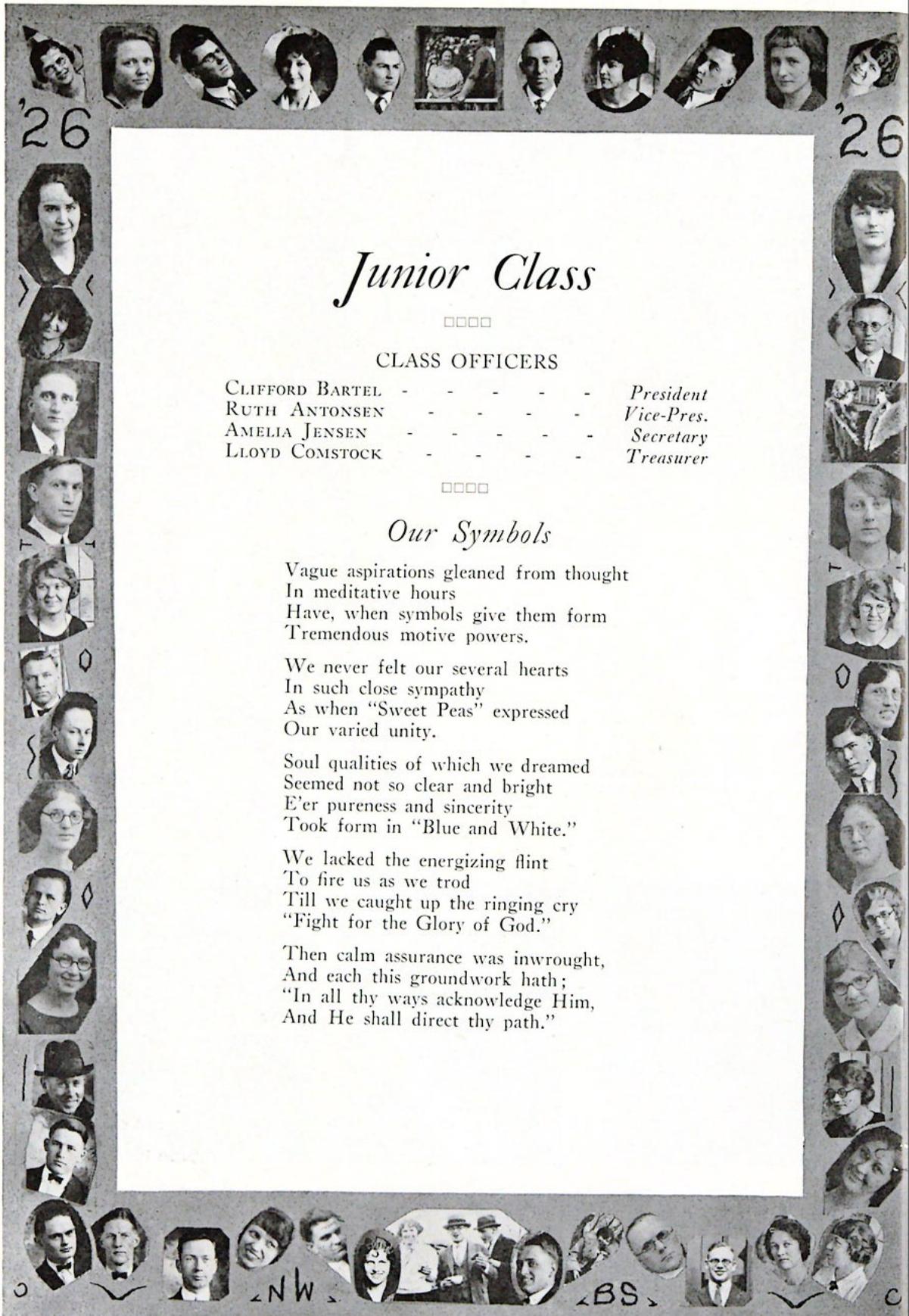
MRS. CORA GARWOOD  
*Matron*



MR. S. E. ROBB  
*Treasurer*



MRS. MONTANUS  
*Matron*



## *Junior Class*



### CLASS OFFICERS

CLIFFORD BARTEL	- - - - -	<i>President</i>
RUTH ANTONSEN	- - - - -	<i>Vice-Pres.</i>
AMELIA JENSEN	- - - - -	<i>Secretary</i>
LLOYD COMSTOCK	- - - - -	<i>Treasurer</i>



### *Our Symbols*

Vague aspirations gleaned from thought  
In meditative hours  
Have, when symbols give them form  
Tremendous motive powers.

We never felt our several hearts  
In such close sympathy  
As when "Sweet Peas" expressed  
Our varied unity.

Soul qualities of which we dreamed  
Seemed not so clear and bright  
E'er pureness and sincerity  
Took form in "Blue and White."

We lacked the energizing flint  
To fire us as we trod  
Till we caught up the ringing cry  
"Fight for the Glory of God."

Then calm assurance was inwrought,  
And each this groundwork hath;  
"In all thy ways acknowledge Him,  
And He shall direct thy path."



## *Retrospect and Inventory*

Take ninety-one individuals of eleven nationalities and sixteen denominations from eleven widely separated states and provinces and bind them into one harmonious and effective unit and you have the class of '26 as Freshmen. Thirty-nine have been eliminated for matrimonial, physical or financial reasons, leaving fifty-two, concerning whom these facts still hold. Thus we are as Juniors.

The bringing together of this class was no more unique than important, for these individuals must have one aim, service in Christ. Yet in thus adapting themselves to one another in christian love and fellowship, uniting to serve our school and the cause of Christ, the class has achieved a signal success.

We are interested, we are enthusiastic, and we possess that much-to-be-desired quality in students—belief in potential usefulness. As Freshmen, we lost no time getting into service in speaking, singing, and missionary activities. As Juniors, our service has taken form, intensified and concentrated, in leadership and increased opportunity, with consequent responsibility. Yet our present status is but an earnest of the development in His service to which we are looking forward.

## *Our Prospect*

"Prophecy is the mold of history." Though we be neither prophets nor sons of prophets, yet "as a man thinketh in his heart, so is he", and we have heard the thoughts of men and women who are glad to wear a "26". Their interests lie almost exclusively in mission fields, the ministry and educational branches, as spheres of service. They know in whom they have believed and are ready at all times to give a reason for the hope that is within them.

"As hopeth a loving friend, shall not the loved one soon become?" And do not we trust, and those interested in us hope, all things for those within our class? Aspiration is inevitably engendered in us knowing as we do the expectations of our classmmates, faculty, friends, family and our Heavenly Father.

Thus we dare to speak, despite the fact that less than one in ten shall ever rise above the level of mediocrity. But we feel in each of us a firm resolution that "with God's help I'll be among the ten." But though we do not gain the recognition of men, may it be our privilege to say that we are being used of God in His own way, and that the fruit of our labors is fit for the world to see. Be it through smiles or tears we will give of our best, be it to the ends of the earth or at home by a quiet hearth, in the pulpit, behind the plow, over the desk or on the road. Here in school we are being gospel-shod and we will "carry on" then as now, praising God for the task and the field, knowing it is His work. It will be a glorious reunion when, each life work completed, we "compare notes" in heaven to the glory of God.

*A sacred burden is this life ye bear;  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly,  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win."*



FRESHMAN CLASS

*Our Motto*

"The eternal God is thy refuge and underneath are the everlasting arms."—  
Deut. 33:27.

*Symbols*

FLOWERS—Carnations.

CLASS COLORS—Red and White. Red speaks of Sacrificial Blood. White means Purity, Christ our Righteousness.

*Our Witness*

"But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36.

Our Savior's witness was not in word only; but in the works that He performed. God reads the heart and sees in it that which satisfies Him. Man is limited to outward manifestation of that which lies hidden in the heart; hence, the need for a vital testimony in word and deed by every professing christian.

The true follower of Christ is one who is as careful in his daily walk as in his speech; and the one who is heedless of touching either of these two things, brings upon himself a lean christian life. The wonder and magnitude of God's plan for the salvation of men, is too great to be treated lightly.

As a class, we Freshmen are concerned that our witness for the Master will be productive of all good works; that from the testimonies of our lives, many, not few, will be led, first, to know Him as their Savior, and then to a closer walk with God.

## Calender Record

### LOOKING BACKWARD

SEPTEMBER 29th we budded forth a freshman class to be. SEPTEMBER 30th our first day of school, was indeed a jubilee. Then soon we did our officers choose,— OCTOBER 6th it was. We love them for we realize they serve a right good cause. INITIATION came to us on OCTOBER 31st. While bowing before our elders, a cloud of rice did burst. On JANUARY 5th were added new members to our class. Others left our fellowship which brought from us, "Alas!" MARCH 13th was on Friday, we're not a suspicious crowd; for we gave a "St. Pat's" party, of which we feel right proud. In Jackson Hall, MARCH 31st, came forth the "Baby Issue." A red letter day it was to us, one long remembered, we grant you.

### LOOKING FORWARD

"No cause is worth living for, that is not worth dying for."

These words impress themselves upon our minds as we think of the ambitions of the members of the Freshman Class.

Called, as we believe, by the Spirit of God, many of us are setting our faces toward the regions beyond where we expect to offer our "bodies a living sacrifice" unto God. A graduate nurse is included in this number.

Northern Minnesota and other neglected parts of our own country have an attraction for some, and several aspire to local pulpits. One of our number expects to enter Y. M. C. A. work.

Perhaps not a few will be pastors' secretaries. The music course is affording some an opportunity to prepare for evangelistic work and still others are preparing to go at the Lord's bidding, not knowing whither He will lead them.

At this, the conclusion of our Freshman year, we can all say, it has been good to be here, and we are looking forward to two more happy years.

## Our Foundation Stones

### LOOKING UPWARD

SAVIOR "*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*" John 14:6.

KEEPER "*Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*" Isa. 26:3.

GIVER "*But my God shall supply all your need according to his riches in glory by Christ Jesus.*" Phil. 4:19.

DOER "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*" John 15:7.

STRENGTHENER "*And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.*" II Cor. 12:9.

DIRECTOR "*Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.*" Psa. 37:5.

REVEALER "*Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not.*" Jer. 33:3.



HOME COMING BANQUET, NOVEMBER, 1924

*Alumni Alumnaeque*

OFFICERS

ALVIN CARLSON, '23	President
ESTHER STOHLTON, '10	Vice President
GOLDIE PUTNAM, '20	Corresponding Secretary
MRS. J. R. SIEMENS, '22	Recording Secretary
MRS. J. M. PEARSON, '17	Treasurer

*N*othing shall be impossible. Luke 1:37.

*W*ait on thy God continually. Hosea 12:6.

*B*e strong in the Lord. Ephesians 5:6.

*S*earch the Scriptures. John 5:39.

*A*nnouncing the whereabouts of some of our graduates!

*L*ongville, Minn., is headquarters for Mrs. Grace Gilpin, '20. She has a large territory reaching from eighteen to twenty-five miles from a railroad. Mrs. Gilpin is very happy in her work.

*U*nited in marriage since the last school year are the following:

Mae Nelson and Walter A. Pegg, '24, October 10, 1924. They reside at St. Louis, Mo.; Helen Campbell and George Kehoe, '18, January 1, 1925, Bemidji, Minn.; Bernice Peterson, '24, and Lester D. Peck, February 14, 1924, at Devils Lake, N. D.

*M*r. and Mrs. Volkenant, '21, expect to return to Minnesota in June from Crescent City, Florida. Another graduate who has been "home" for some time is Mr. John Farrell, '08, of Granite City, Ill. He has only been able to attend one alumni meeting in fourteen years.

*N*ews comes to us that Grace Reynolds, '22, is taking a course in the Ogontz Day Nursery, Chicago. Ruth Anderson, '23, is studying in the University Hospital, and Frances Crumlett, '24, has entered St. Mary's Hospital, Rochester, Minn., for training.

*I*n the Northern Baptist Seminary, Chicago, we are well represented by Einar Odegard, '23, Edw. Pearson, '24, Stanley Anderson, '24, Albin Berglund, and Cecil Wakelam.

N. W. B. S.

A member of Class '23, Marie Stoesz, is attending a medical school in Brooklyn, New York, preparatory to going to India. She is living at the home of Helen Brown.

Some of our graduates are continuing education in other schools. At Bethel Academy there are Gerald Norton, '22, Linnea Stjernstrom, '23, Mamie Gorham, '24, and Edwin Nylen, '24; at Minnehaha Academy, Milton Sipple, '24; at Macalester College, Cecil Wilson and Walter Bridge of class '24; at Wheaton College, Aldine Philbrook, '24; at St. Cloud Normal, Lucille Horton, '23; at Princeton Theological Seminary, Earl Lier, '24, and Henry Peterson, '24, at the Los Angeles Bible School.

Secretarial work is becoming more popular every year for the girls of our school. Louise Little, '15, is secretary of the Y. W. C. A. in this city; Sadie Jensen, '21, at the Florence Crittenden Home, Fargo, N. D.; Goldie Putnam, '20, at First Baptist Church, and Jennie Hedvall, '24, at Northwestern Bible School; Mary Mixer, '24, at the Oliver Presbyterian Church; Ruth B. Taylor, '24, at Stewart Memorial Presbyterian Church, and Vivian Varco, '24, in Duluth Presbyterian Church.

Ordination services have been held for the following members of Class '24: Edward Stauffer, Raymond Dice, Dudley Thimsen, Edward Pearson, John R. Siemens, Paul Johnson, and Arthur Giles.

Colporteur Phillip Nystrom, '14, Bismarck, N. D., has had a blessed experience during the past winter in evangelistic service. He believes the success was a definite answer to prayer, and wishes to thank the students of the school at the "home base" for their interest.

Irma Day, '24, has just returned from Toronto where she has spent several weeks at the headquarters of the China Inland Mission. She expects to sail for China this fall. Mary Laughlin, '24, has been accepted for work in India, and will also leave us this fall.

Annabel Kopp, '18, graduated from the Northern Baptist Seminary, Chicago with Class '24. She is preparing for the work of pastor's assistant and secretary.

Those who are serving the Master in North Dakota, are Flora Murray, '20, at Grafton; Mr. and Mrs. Roscoe Bailey, '23, at Crystal, which is the home of Isabel Montgomery, '23; Fred Dabold, '24, at Mott; Paul Johnson, '24, at Ellendale; and Mr. and Mrs. Lester Peck, '24, at Devils Lake.

In the near future it is hoped that the members of the Alumni Association can be of practical help to each other in a way that is a new venture for us. There is a great demand in Minnesota and adjacent states for Bible Conferences, and the plan is that several graduates assist in conducting conferences in the churches of Alumni. If you are interested in this, communicate with Rev. Axel O. Odegard, Kasson, Minn.

Oklahoma has two of our graduates who are in charge of a Bible School and Academy at Corn. They are Mr. and Mrs. J. Wiebe, '13 and '12, respectively. Seventy-five young people are enrolled.

New members of our association reported since the last Annual are as follows: to Mr. and Mrs. Peter Skanse, (Beatrice Akenson, '21) Philippine Islands, a son, Peter Irwin, April 7th, 1924; to Mr. and Mrs. E. C. Stauffer, '24, at Swea City, Iowa, a son, Edward Dana, August 12th, 1924; to Mr. and Mrs. Alden Holty, (Lillian Wicklund) '23, at Caledonia, Minn., a son, Lorren Judson, February 1st, 1925; to Mr. and Mrs. Roscoe Bailey, '23, at Crystal, N. D., a son, Keith Roscoe; to Mr. and Mrs. J. P. Pearson, (Edna Longfield) '17, at Northfield, Minn., a son, Wayne Longfield, March 14th, 1925.

*Class Poem*

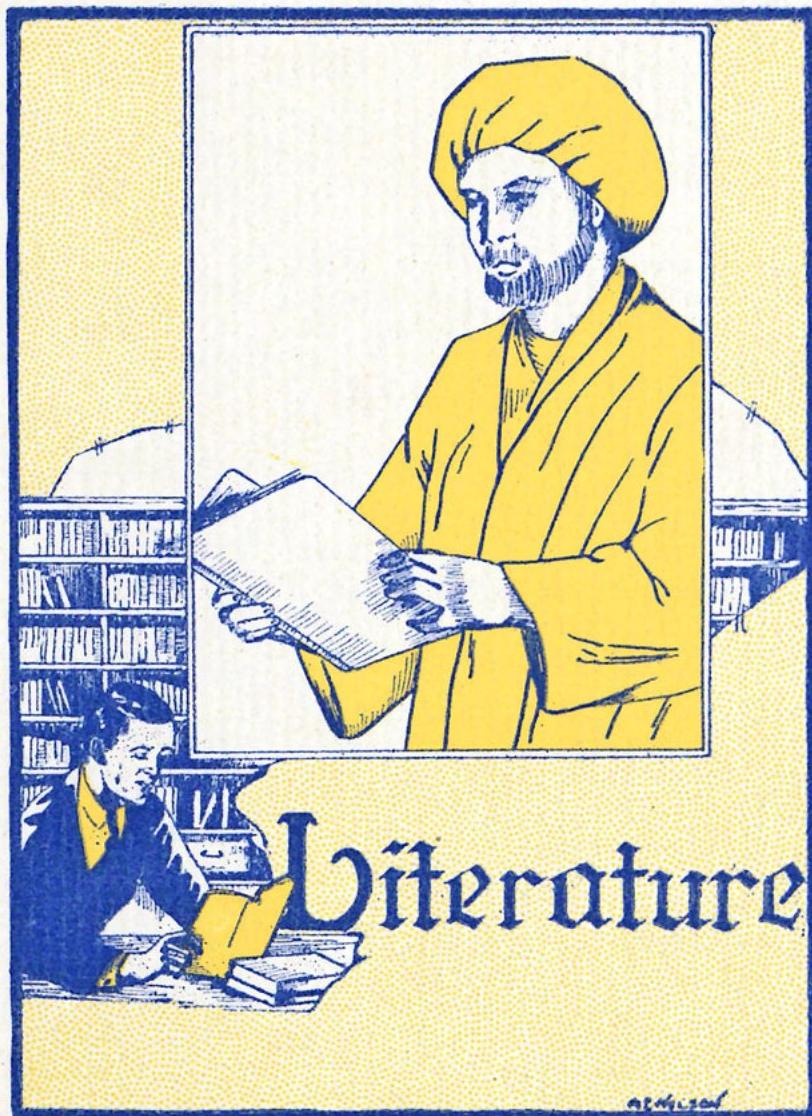
There is a spot to us more dear  
Than others we have known;  
With every fleeting day that's passed,  
Our love for it has grown.  
It's not a place of worldliness  
Where wealth and pleasure rule,  
The place we honor in our hearts—  
Northwestern Bible School.

We're glad we heard the call of God,  
We're glad we heard and came;  
We left our chosen tasks behind  
For service in His name.  
We met and mingled here as friends  
Love's tie has bound us fast  
In fellowship that's linked in Christ,  
Forever it will last.

Three years we've spent in study here;  
God's Word we've learned to love  
Through those who opened it to us  
Enlightened from above.  
True teachers called of God are they  
Our lives they've helped to mold  
In guiding us to know the Book  
And see its truths unfold.

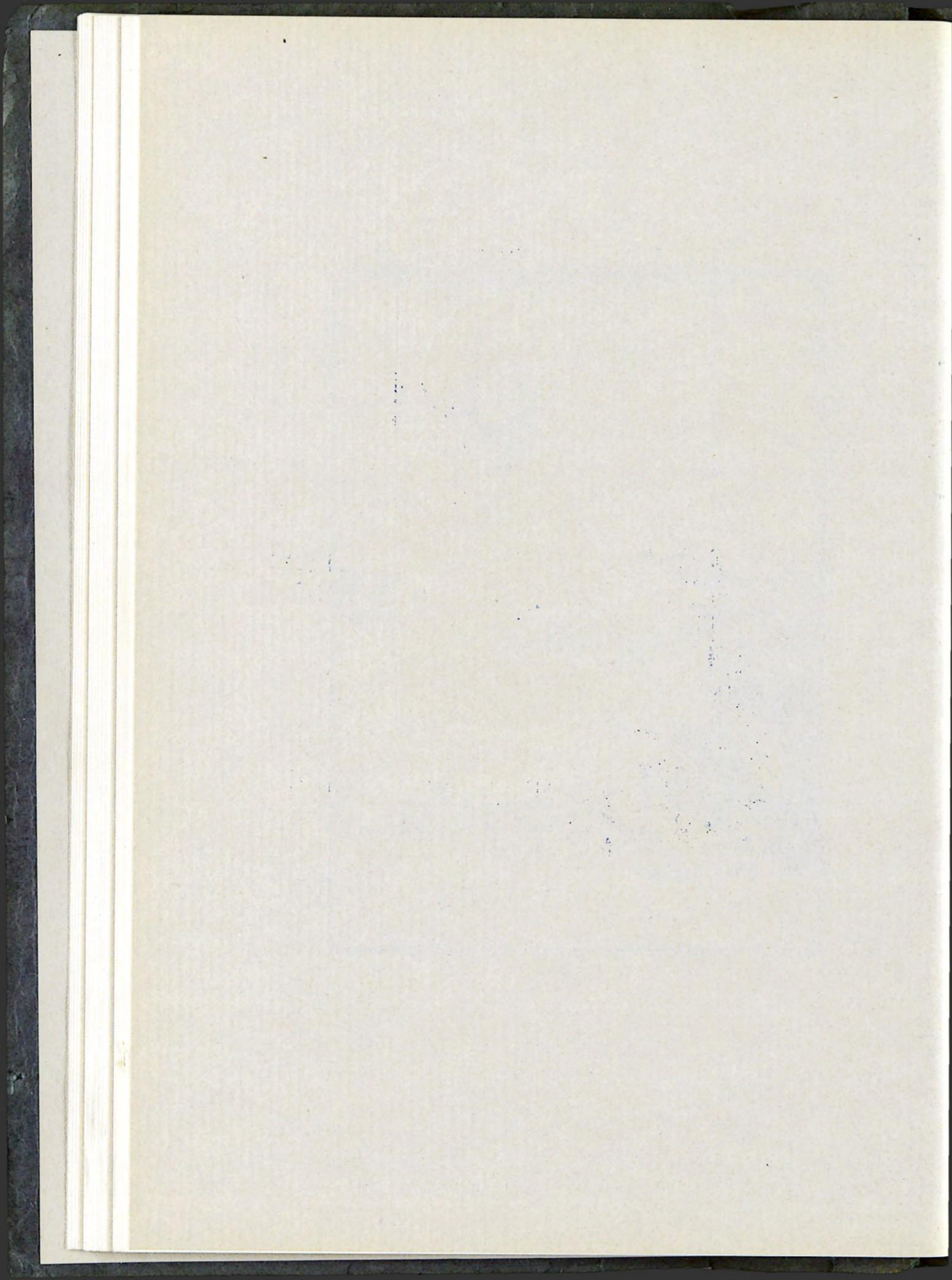
While here we've felt the power of prayer,  
We've found the source of peace,  
Our problems as a class we've met  
To-gether on our knees.  
Each trial has helped our simple faith  
To grow in strength and power;  
Each doubt has shown God's grace to be  
Sufficient for each hour.

Now since we're called upon to part,  
Our hearts grow sad within,  
But God has work for us to do  
In darkened lands of sin.  
We thank Him for the call to go  
For light to know His will,  
And as we leave to serve alone  
His hand will guide us still.



# Literature

1924-1925



## *“Jesus Our Lord”*

DR. C. W. FOLEY

*Here are two words of tremendous import—“Jesus”—“Lord.” We have in these two words two inestimable propositions—Salvation and Occupation.*

### SALVATION

The word Jesus stands for this and this only. “Thou shalt call his name Jesus for he shall save his people from their sins.” The presence of Jesus on earth was God’s proposition to save. He was the Word, the declaration of God (John 1:1, 14, 18), and this Word of declaration was that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” John 3:16.

Now the word Salvation implies something. Something is infolded, involved, wrapt up in it. We are so afraid to open it that the contents may be known, or when we do open we deny the character of it. The mission of Christ was first of all to unfold this involution, and happy the man who accepts this primary revelation of Jesus Christ. No mistake can be made here, for He is not simply truth teller, but He is the truth. Therefore, neither on account of fallibility nor peccability need we fear of being misinformed. Now what is this revelation? Mankind is LOST!

No dictionary, no lexicon can define this term—LOST; it takes the Word of God to define it. We turn to our Greek lexicon and we read the meaning—to destroy fully. This, however, must be defined in turn, and this is the Bible definition, “Punished with everlasting destruction from the presence of the Lord, and from the Glory of His power (2 Thess. 1:9). This is the definition by the undeniable, unimpeachable Word of God. In the first chapter of Romans we have a picture of this condition.

Now this is fundamental, being the first of two essentials to Salvation: (1) Man must accept God’s estimate of mankind—“having no hope, and without God in the world.” (Eph. 2:12); (2) Man must accept God’s estimate of His Son, believe the record He has given of Him—“God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not the life.” (I John 5:10-12). It is an awful thing to make God a liar—don’t overlook verse ten as above.

But Jesus Christ’s object was not that man might simply know that he was lost, but that he might know that as lost man he might be saved. He did make known the hopeless condition of man, but He did not come to perpetuate it, but rather to terminate it. He came to answer the cry of lost man—“What must I do to be saved?”

### THE ANSWER

This is so simple that we fear many stumble over the very simplicity. Here it is—“Believe on the Lord Jesus Christ, and thou shalt be saved.” Read Acts 16:13; 13:39; 19:4, etc., remembering that all this is based on John 3:16. Now what does it mean to “believe”? What do I have to do to believe? Right here is the sticking point with so many, over which if we can only safely get, every thing will be clear and satisfactory, and most blessed. Natural man can not quite understand how anything can be complete without his finger in it, but let it be known at the very outset in connection with this vital matter, he must disabuse his mind of this. Believing on Jesus Christ is not doing something, but the absolute cessation of all doing. It is receiving what has been done by another. “It is finished.” (Jno. 19:30). The question was asked Jesus, “What shall we do, that we might work the works

of God?" Listen to His answer—"This is the work of God, that ye believe on him whom he hath sent." Jesus did not come as an exactor, but as a benefactor; He is not requiring, He is furnishing. He did not come demanding that man should love Him, but proclaiming His love for man. He is not exacting righteousness of man, but offering His own righteousness to man. Not a word of censure ever escaped His lips because man could produce no righteousness, but how could He be just and not allow condemnation to rest on the man who refused it at the hands of another as the free gift of infinite love. What hath sin wrought, that sinners should so treat the Savior!

We can rest assured that God is fair; He will require of no man that of which he is not capable. Listen to Rom. 8:7, "The mind of the flesh (the unsaved man) is not subject unto the law of God, neither indeed can be." For this very reason God does not ask such to be subject to His law, but does ask that such do what every unsaved man can do, just what is contained in the word believe, viz., "fall on," "cast on." Who ever did it and failed of salvation?

Every man that ever deposited a dollar in a bank knows what it means to believe. Convinced of his own inability to save his money, he relinquishes his hold upon it, drops into the hands of the receiving teller of the bank, who represents the bank where it is safely kept. Now what the depositor of money does in a material way, Paul says he did in a spiritual way in 2 Tim. 1:12—"I know whom I have believed (trusted) and am persuaded that He is able to keep that which I have committed unto Him (deposited in Him) against that day." Just as the man trusted the bank, Paul trusted Jesus; just as the man cast his money in the bank vault, deposited it there, so Paul cast himself on Jesus Christ, deposited himself in Him. Jesus taught us to argue from the natural to the spiritual, why not do it? As Paul was saved, so every man may be saved.

#### CHARACTER MAKES A DIFFERENCE

As in the case of the depositor of money, so here again. The depositor considers the character of the bank ere he trusts his money to it. This is wise. Consider Jesus Christ, sinner! He was subjected to every test and the final verdict was—"no fault." He challenged the world, and that challenge still stands—"Which of you convinceth (convicteth) me of sin?" Standing dumb before this challenge, we are met with this unanswerable argument, "If I speak the truth, why do you not believe me?" (Jno. 8:46). No man who is honest with himself and God can stand before this text of Scripture unconvicted, nor leave its presence an unsaved man. He is honor bound to do one of two things—convict Jesus Christ of sin, or believe Him.

Just one more text along this line, Acts 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Read this and link together two words, "salvation" and "name," and you will have the significance of the word "name" here. It means character, and He has been given to us in the character of a sacrifice. Apart from the Christ of Calvary there is no salvation. Redemption is through His blood. (Eph. 1:7; Col. 1:14.)

#### OCCUPATION

Having come under the blood, having been saved by believing, and having received life as a result, now we are told to "occupy." (Luke 19:13). These words come to us from Jesus as Lord. He who saved has the right of control. He bought us, we are His. (I Cor. 6:19, 20).

Salvation obligates us for Occupation. (Luke 19:12-26). Since God hath made Him both Lord and Christ. (Acts 2:36), "Why call ye me Lord, Lord, and do not the things which I say?"

## Sealed Orders

"In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:6.

The above words have meant much to us as a class during the three years which we have spent at Northwestern. In choosing a motto we wanted something broad in its application, and specific in its requirements.

In attempting to live up to such a motto there must first of all be a RECOGNITION of our need. Jeremiah says, "O Lord I know that the way of man is not in himself." Certainly we know how true this is from observation and experience. How often when we have tried to follow a path of our own choosing, we have failed so miserably and we have realized more fully than ever before that we must depend upon a power greater than our own.

With this realization comes the recognition of God's ability to supply the need. This assurance is strengthened as we meditate upon David's words, "He leadeth me." There is not a stone on the rock-strewn path, not a pitfall along life's varied way, but the Father knows all about it. Each time we stumble we are convinced that we need One with a firmer step than ours with whom we may walk, someone who can supply strength for our weakness, wisdom for our ignorance, and sight for our blindness. In recognizing our need, we recognize the Great Shepherd as the One who can supply that need, no matter how great.

Our next logical step is SUBJECTION to the Father for *leadership*. It is not enough that we appreciate our need of guidance, we must also truly "acknowledge Him." This is a blessed thought, for it brings out nearly every phase of our christian character. God is still directing us when often it seems as though we are standing still. His guidance of the children of Israel, by the pillar of cloud and of fire, is an illustration of this point. When the cloud was lifted the Israelites marched; but when the cloud tarried the people rested in their tents. "And whether it was two days, or a month, or a year that the cloud tarried, the children of Israel abode in their tents and journeyed not." Such dealings are sometimes hard to understand. It is not so difficult to trust God as long as we may be active, but the long periods of waiting are the times of testing.

Many of God's children are willing to be submissive to God's leadership so long as that leading goes in only one direction. This direction is frequently a preference. Surely it is God's privilege to lead in any direction He may see fit, and certainly it is our duty to be in subjection to such leading.

Stern as such a course may seem, yet it is accompanied by rich blessings. In fact it is the only one which may be blessed. Truly in such a walk there is SATISFACTION. Satisfaction *in* God because the believer can say, "He is my refuge and my fortress; my God, in Him will I trust." Again the Psalmist lends expression to our thoughts in pleasing language when he writes, "He will not suffer thy foot to be moved."

There is also satisfaction *with* God. To be in a God-directed, God-planned pathway, means that, as much as is humanly possible, our lives will be pleasing to Him. It means that, as much as our frailty will permit, His plan is carried out in our lives. As our steps bring us in contact with those who also need a guide on life's highway, we may know that He will be pleased as we help them to hear the words of the prophet, "This is the way; walk ye in it."

The life that is really powerful is the one that is led by God—the one in which the individual acknowledges His leadership, is subject to His guiding influence, and trustfully places his hand in that of the Master, as they walk the path of life together.



Dormitories

N.W.B.S. DWELLINGS

*St. Louis*

## *Our Buildings*

In the heart of a great metropolis, seething with unsatisfied humanity,  
Amid the dens of wickedness, vice and iniquity,  
Raising its colossal pile of masonry to the skies,—a spire.  
It endeavors, not in vain, to raise men's thoughts up higher.

In close proximity with splendor undiminished  
The auditorium, seating capacity ample and beautifully finished,  
Here all are welcome and at home are made to feel,  
While with rapt attention, they listen to the organ peal.

In Dr. Riley's study, we have reason to believe,  
That from those tiers and tiers of books his best thoughts he retrieves,  
Here because of the hours spent alone with Him  
Our superintendent gets his inspiration to lead men from paths of sin.

The corridor next our attention does command.  
Here are shining marble steps, massive doors, brazen rails on every hand  
Adding not a little to the charm of this palatial edifice.  
Included here and entered oft—the post office.

Next is Jackson Hall with its spacious auditorium  
Where students from both far and near to learn of Christ have come,  
They not alone this extensive room do share  
For every Thursday, members of the church with others, meet for prayer.

We pause a moment at the office of the Dean of Men,  
Here oft for advice we've come, nor was our quest in vain.  
Our frequent troubles bring us here to tell of loss or gain  
And, from the ruins of blasted hopes we begin our work again.

Next door, with sofa, cushions, and furnishings attractive alway,  
The Dean of Women, Miss Acomb, ever holds her sway.  
For knotty problems and journalistic tangles, students find a haven  
And from their many burdens are readily unladen.

In our reception room with fire place and shaded lamp, we oft are much impressed,  
In this retreat from scholastic care, we find relief in friendly jest,  
Here too, our weekly fellowship in prayer brings out our best  
While at His feet we cast our cares and in Him find rest.

Our dormitories, mentioned last but certainly not least,  
Wherein we have partaken of many a sumptuous feast,  
During all the months of school this has been our home  
Of this our memories are sweet, as far away we roam.

## *The Measure of a Man*

Men of all ages have had different measures and standards by which they judge men. These have changed. Various stages of progress have perhaps necessitated these different views, but is there not a uniform standard beside which men either rise or fall? If there is such a standard it will be found in the Word of God. God's conception of man never changes. His plans for the lives of men have been established from before the foundation of the world.

Man's chief end is to glorify God and to enjoy Him forever. How better can this be done than to follow the leading, admonition, and example which God has given to us. Christ, of course, was God's ideal man, but there were many exemplary lives among God's servants worthy of our attention.

It will be much to our profit to study the three-fold view which we have of Elijah in I Kings 17. Called by God from the rugged mountain fastnesses of Gilead into the elaborate splendor of Ahab's court, Elijah found a great test for his faith. He met this test heroically. Faith in God's Word makes heroes. It required all the virile qualities which Elijah possessed to stand alone before Ahab and declare his awe-inspiring message. Does it not require men of equal caliber, men of equal courage and tenacity of purpose, to present God's claims of humanity in this twentieth and rapidly-moving century? We need heroes for God as much today as when the rocks of Mt. Carmel re-echoed with the warning tones of Elijah's voice.

When Elijah's message was delivered to Ahab, God called him to the seclusion of the brook Cherith. Perhaps one of the hardest lessons which God's children have to learn is the need of being hidden. We are hidden in "the cleft of the rock" for safety, and behind the cross for service. No human applause or great procession followed Elijah's daring feat as he went into the presence of Ahab. Instead, God merely called him aside for a while. It is one of the weaknesses of human nature to want to be in the lime-light of activities, to be noticed and praised for every little piece of work which we do. This is not God's way however. He would have us learn that the choicest fruit ripens in the shade; that the pearls of rarest lustre are created in the dark, unfathomed caves of the ocean; that the life which pleases Him to the greatest degree is the one which glorifies His Son the most.

Nor would God have us remain in solitude or retirement when there is something for us to do. He would have us live a helpful life. Unless we abide in Him and He in us we cannot expect to bear fruit. In God's own time Elijah was led from Cherith to Zarephath, where he was able to help the widow and her son who were about to die of starvation. Here Elijah was used to bring joy into their home, and to strengthen the faith of those among whom he lived. So may we under God's direction measure up to His expectations for our lives and help those with whom we are privileged to mingle.

The result of meeting these requirements by which we believe God would measure our usefulness, is true joy. All who name His name, and try to bring honor and praise to that name, will agree that joy is found in placing Jesus first, others second, and yourself last. "For ye are dead and your life is hid with Christ in God."

*Absorbed in the vastness of His work;  
Helping others all I may, and when I can,  
This to me, above all else I think  
Is the measure of a man.*

N. W. B. S.



## *Annual*

ANNUAL! The very sound of this word usually brings memories of long, breezy staff meetings, and an over-abundant exercising of brain power. It is represented by pencils chewed off at one end and worn off at the other, as well as piles of yellow second sheets. However, this labor results in a volume which brings dear and happy memories in the after years—in a book which proves to be the deciding factor in the lives of many young men and women as they contemplate entering the Master's service.

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DR CARMEN ARNELLI

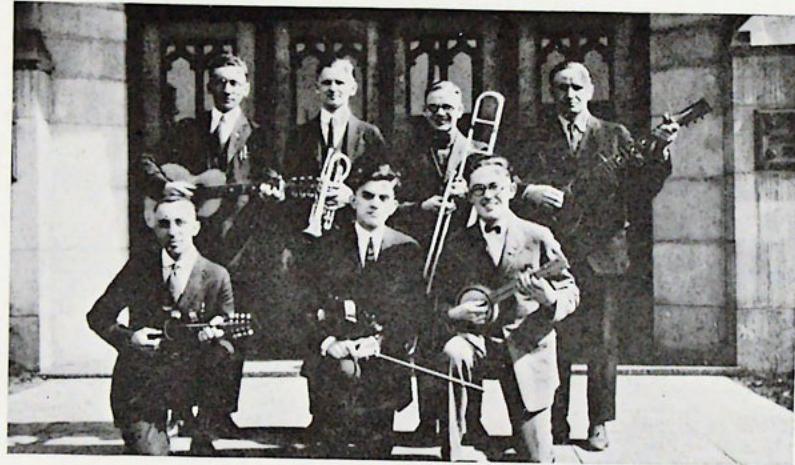
*The Purpose of My Life*

The Scriptures emphasize the value of youth. Youth is not to be despised. It is the period in every one's career when the stage is being set for the enactment of the drama of life. How fortunate is the young person who has for the background of his scene the consciousness of having had a real, vital contact with the Lord Jesus Christ. This was my glorious experience. A happy conversion at an early age is the setting for the composition which I am about to stage. There was no inclination in my heart toward God, but He woode me unto Himself. That experience has doubtless changed the whole course of my life, and has given me a deeper realization of the solemnity of the drama in which I am to play a part. At that time a desire to serve my Lord in a very definite way was implanted in my heart. Many times Satan would have robbed me of my purpose and would have made me a derelict upon Life's sea, but the vision of service was constantly recurring. Finally, my ship was anchored in a Sunday School Class which so increased my faith in the possibility that God might use me, and so strengthened my purpose to serve Him, that I was led to take the next step—that of entering the Northwestern Bible School.

God has graciously dealt with His child, giving me those joys, pains, blessings and responsibilities which were needed to make me docile and submissive to Him. He has led even when I was unconscious of His guidance. The three years at the Bible School have been a veritable mount of transfiguration where I have beheld the glorified Christ. Now the curtain is about to rise, presenting to me a world in need of Christ. I must leave this hallowed place, with its godly teachers and consecrated students, to walk alone with the Man of sorrows. Many tender ties must be broken because the world is waiting for the message of salvation through Jesus Christ. I would devote my brief span of life to winning lost souls. I would give my very best to my Master's service, that at the finis of my earthly career, I might have the testimony of the Lord Jesus Christ, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." What could better glorify the Father than a life separated unto Himself for the presentation of His Son to a dying world? I would that the Master Workman might use me, a weak tool, to bring other young people into contact with Him who has wrought such a miracle in my life. I am sure that the objective of soul winning would influence my daily walk, govern my conduct, and make me a better representative of the Lord Jesus Christ.

I would finish the work which He gave me to do. There are some souls that I must win. There are those who will not be reached with the gospel unless I reach them. I would leave nothing undone. A solemn tragedy, indeed, would I enact, should one soul be lost because I failed to complete my work. God grant that my purpose may ever be unwavering, impelling such action, that when I pass from time into eternity, I shall view with satisfaction the irrevocable deeds of the past, and hear the Master say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."





### *Music*

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing." In these words the psalmist expresses one means whereby we may tell forth the joy of our salvation.

Each Wednesday evening the Student body assembles for chorus practice. Under the faithful direction of Mr. Geo. Krieger we have practiced and presented this year, "Bethany" by Rhys-Herbert and "The Prodigal Son" by Arthur S. Sullivan. The practice and rendering of these cantatas have been the means of stimulating our interest as well as furthering our musical knowledge.

Our school may well be proud of her male quartettes which this year number four: Senior, Junior, Freshman and Ambassador. The Lord has wonderfully blessed their ministry in song and testimony wherever they have been privileged to witness. The services of these male quartettes are in constant demand at the various practical work assignments, in the churches of the city and in neighboring towns. Perhaps their most fruitful work has been their evangelistic tours during the Christmas and summer vacations through Minnesota, Iowa, and South Dakota. Wherever they have sung forth the story of His love, hearts have been tuned into harmony with Christ and souls have been born into the kingdom.

Again the Psalmist tells us, "Sing unto the Lord with the harp, with trumpets and sound of cornet make a joyful noise before the Lord. Praise him with stringed instruments." Many of our students have made their contribution to the musical department by this means. In this class we have William Wesenauer, who by the sweet strains of his violin, has drawn many a soul into truer worship or turned tired minds from earthly to heavenly thoughts. The saxaphone, trombone, cornet, mandolin and guitar too, have their part in the Sunday School and practical work of the school.

With the Word of God thus exhorting us to proclaim the story of salvation by means of music, and having experienced the far-reaching results of a musical ministry, we praise God for sending to Northwestern so many students thus gifted. We thank Him that He has made possible a department in the school which will continue to train many to go out and sing forth the blessed story of Redemption.

## *Being in the Way*

"I being in the way, the Lord led to the house of my master's brethren." Gen. 24:27. How often we hear from the lips of Christians, "I don't know what the Lord would have me to do." Mediocre christian lives are all too common. The usefulness of so many of God's children is paralyzed before it is exercised, because they failed to do God's will after they knew it.

Away back in the recesses of the Old Testament, we read of an incident which throbs with interest, Abraham sending his servant to find a bride for Isaac. Eternity alone will reveal all that hung upon the necessity of the obedience of this servant. Had not God promised that from the seed of Abraham (Isaac) should come a nation as numerous as the stars of the heavens? Beyond the shadow of all doubt God had made provision for all the details, but how necessary it was that Abraham's servant be obedient to the will of the Lord. His own testimony is, "I being in the way, the Lord led me to the house of my Master's brethren."

If we could say continually each day that we were "in the way," it would be less of a difficulty to recognize Divine guidance. God's Word, His Holy Spirit, and daily circumstances, are perhaps a few of the influences which direct our listless feet in the right way. The fact remains that if we would be a success for God in this christian life, WE must be in the way—GOD'S WAY and not our own. It must be His way, for through Isaiah God tells us, "My ways are not your ways." He who knows the end from the beginning knows best. He who could look down the vista of the ages and see the culmination of His plans in Christ, all because one man was in the centre of His will, and that man so apparently insignificant that the Divine scribe was not authorized to even mention his name—He also knows what is best for you. Perhaps the successful completion of a specific piece of work depends upon the persistency with which you stay in the way,—His way.

Fellowship is also an important factor in the christian life. Can anything be more sublime than the communion which is possible between the Father and one who has been born again? How can this be, unless we are in the way? Surely there can be no doubt in any believer's mind as to the fact that God has a way in which he should walk. Our thought is clothed in Isaiah's words to back-slidden Israel, "This is the way, walk ye in it."

For the christian to be out of the way means to be out of fellowship, and to be out of fellowship means out of service. God is not satisfied that we should eke out a mere spiritual existence. Yet, this is the case so often with professing christians, as some one has well said, "Only as you serve do you really live." How can you serve unless you are in the way of the One who died that He might better serve a lost and shepherdless flock?

As the christian life is not complete without the fellowship with the Master, neither can it function adequately without power. David said, "God hath spoken once, twice have I heard this that power belongeth unto God." If power belongs

to God, and our lives are useless without it, it behooves us to be in His way. Power is the attribute accompanying the gift of the Holy Ghost to the early church in Acts 1:8.

Power misdirected or abused can be a very great detriment. To be effective, God-given power must be God-directed. Simon the Sorcerer, of whom we read in Acts 8, deceived the people a long time with his sorceries; they believed he had power from God. After his conversion he believed that the Holy Ghost with His associated power was to be had merely with the laying on of hands, and was desirous to buy it with money. Peter's rebuke and admonition soon clarified his misconception of this truth.

If God's will is to be realized in us, and our lives are to be effectual witnesses to His truth, we must be in the way, that His Spirit may lead us to those whom He would have to know Him, whom to know is life eternal.



### *Broken*

I had a will, just all my own,  
My face was set like un-hewn stone,  
I thought to make my way alone  
But now my will is broken.

I had desires which took to wings  
In their mad flight, for mundane things,  
All these I class as secret sins,  
Now my desires are broken.

I had a plan, to be, to do,  
To pursue fame and think things new,  
Now, the Spirit leads in all I do,  
For I am broken.

## Fireside Friends

"Just what is the nature of this little book, Mary, *In the Twinkling of an Eye?* I've noticed your absorption all through it and here you are starting it again."

"You remember the promise of our Lord regarding His coming again for His church—how 'we shall all be changed. . . . in the twinkling of an eye' and will go to meet Him in the air? This author makes it all so vivid—the precious *certainty* of His coming, the hush of awe that falls upon those left behind as the world senses the fact that the church is taken from its midst—but read it Martha. You have time now, and you'll be thrilled by this great truth as never before."

"Time? Yes, a year of time! A year of this vicious cost; a year of uselessness in my own home; a year with the horror of that dreadful crash ever in my ears—but I must not! Tell me what to read, Mary."

"This book first, sister, then its companion piece, *The Mark of the Beast*. I'm going to prescribe a whole year's reading course for you—you to choose your own order after these two."

"Oh, I wish you would; possibly it will rekindle my passion for reading; why, it's been ten years this spring since my busy life on the farm cut short my reading."

"Also in fiction is, *The Yoke*, Elizabeth Miller's realistic portrayal of the children of Israel down in Egypt and of Moses leading them out of the house of bondage. Oh, that description of the plagues—you fairly *feel* that darkness as you read, Martha, and *smell* the river of blood! But I must not lessen your own surprise in reading it.

"Then too, you'll want to read *Ben Hur* again; also this, *Quo Vadis*—a worthy rival of *Ben Hur*. Then some religious novels in a lighter vein and in modern dress and setting are: *The Witness*, and *The Tryst*, by Mrs. Hill Lutz. *The High Way* by Mason deals in a most commendable manner with the great issue of the day—destructive criticism at its deadly work in undermining the faith of our youth through our educational institutions. This young collegiate, however, successfully and most courageously withstands their fearful onslaughts against his faith in the inspired Word and its Christ alike, for he knew his Bible. In this connection you will want Bryan's *In His Image* for the question of evolution—or have you read it already?"

"No, but I've wanted to very much ever since it first came out."

"Mauro's *Evolution at the Bar* is a lawyer's refutation in a nut-shell of the whole theory—your husband must read these two."

"Yes, and you can surely tell me now just what to give Doris and Paul. They fairly *live* on books, and were wading through tedious volumes of the lives of Taylor and Livingstone when I left home. They read and reread *Pilgrim's Progress*, and I've so forgotten it I can't answer their questions."

"Bunyan's great work comes second only to the Bible; nothing else even compares with it. Why not read it with them this winter, sister mine? Christian's pilgrimage would be rich in meaning to you now."

"I certainly shall! Sister dear, you've veritably turned my storm-clouds inside out and the lining is oh, so beautiful! Why, I'm actually a thrill with thanksgiving at the mere anticipation, in place of my selfish complaining at my being thus laid on the shelf for a year."

"All things work together for good to them that love God';—and the kiddies still have their mother. Through the fleeting summer days I can see you now with them out in the woods or off on the lake, while book after book is numbered among your choicest treasures. Then will come the long winter evenings and the fireside's glow finds still the center of attraction located in books."

"But to answer your questions. Give them a course in missions. Here are some excellent books for juveniles: *Torch Bearers in China*; *Chinese Lanterns*; *John*

*G. Paton of the New Hebrides*; Dan Crawford's *Thinking Black*; *Life of William Carey*, and other biographies; *Mary Slessor of Calabar!* Then especially *Pastor Hsi* for it reads like the Acts of the Apostles. It is the story simply told of how the Holy Spirit can use any soul absolutely surrendered to God, who will step out boldly on faith, proving the promise of God. Take turns in reading it aloud 'round the fireplace'."

"Now here is one which would serve splendidly as the ground-floor plan in building a mission study circle, or to increase interest in your Sunday School. It is *Building with India*. You might follow it with A. T. Pierson's *Miracles of Missions*, or *Mary Reed Among the Lepers*. A class of boys might give stirring incidents from the life of Sadhu Sundar Singh, or another of girls tell what *Pandita Ramabai* has accomplished for the child widow of India. There are many others also that could be used most profitably, either in mission study or in Sunday School work. Then too, you should present the problems of the homeland, using Bruce Kinney's book on Mormonism; Lindquist's *The Red Man in the United States*, and *The Upward Path* tell of the negro's needs.

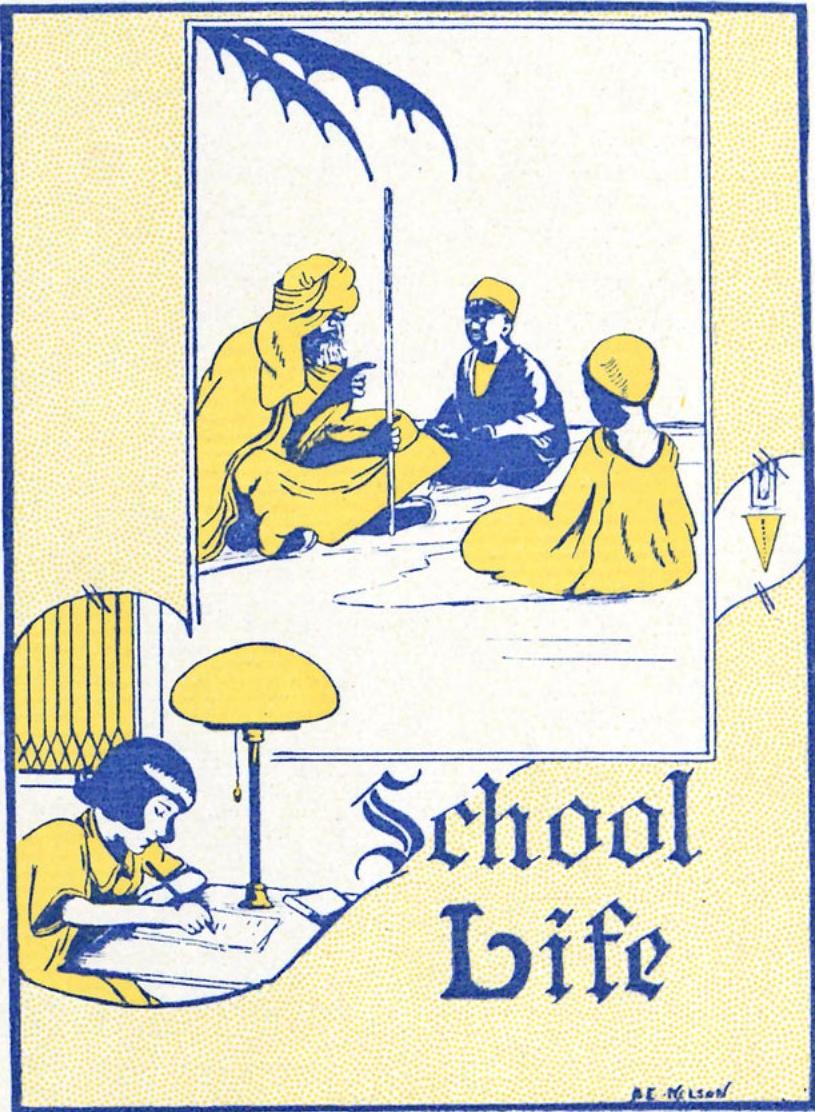
Before you have gone far in your own cause you will be wanting Dr. Torrey's *How to Bring Men to Christ*; this will stimulate a desire for knowing how to better use your Bible, then you will find Dr. Torrey's *What the Bible Teaches* most beneficial. Then too you will need Inglis' *Topical Text Book* for preparation on subjects. For doctrinal study read Shafer's *Satan*, also his book on grace is marvelous. The McConkey books are always splendid. Dr. Dean has a little treatise here on *The Christ We Worship* that is excellent, while Dr. Riley's *The Incomparable Christ* is a masterpiece in sermons. Dr. Leon Tucker's books on the epistles are especially helpful as well as fascinating.

You see I mean to keep your time well occupied, while you must keep me duly informed of your estimate of each. Tell me which ones you find most profitable and which you most enjoy."

"Most gladly will I do so. Mary, you've opened up a gold-mine to me and shown me how to find immeasurable profit from a year that I was bemoaning as absolute waste."

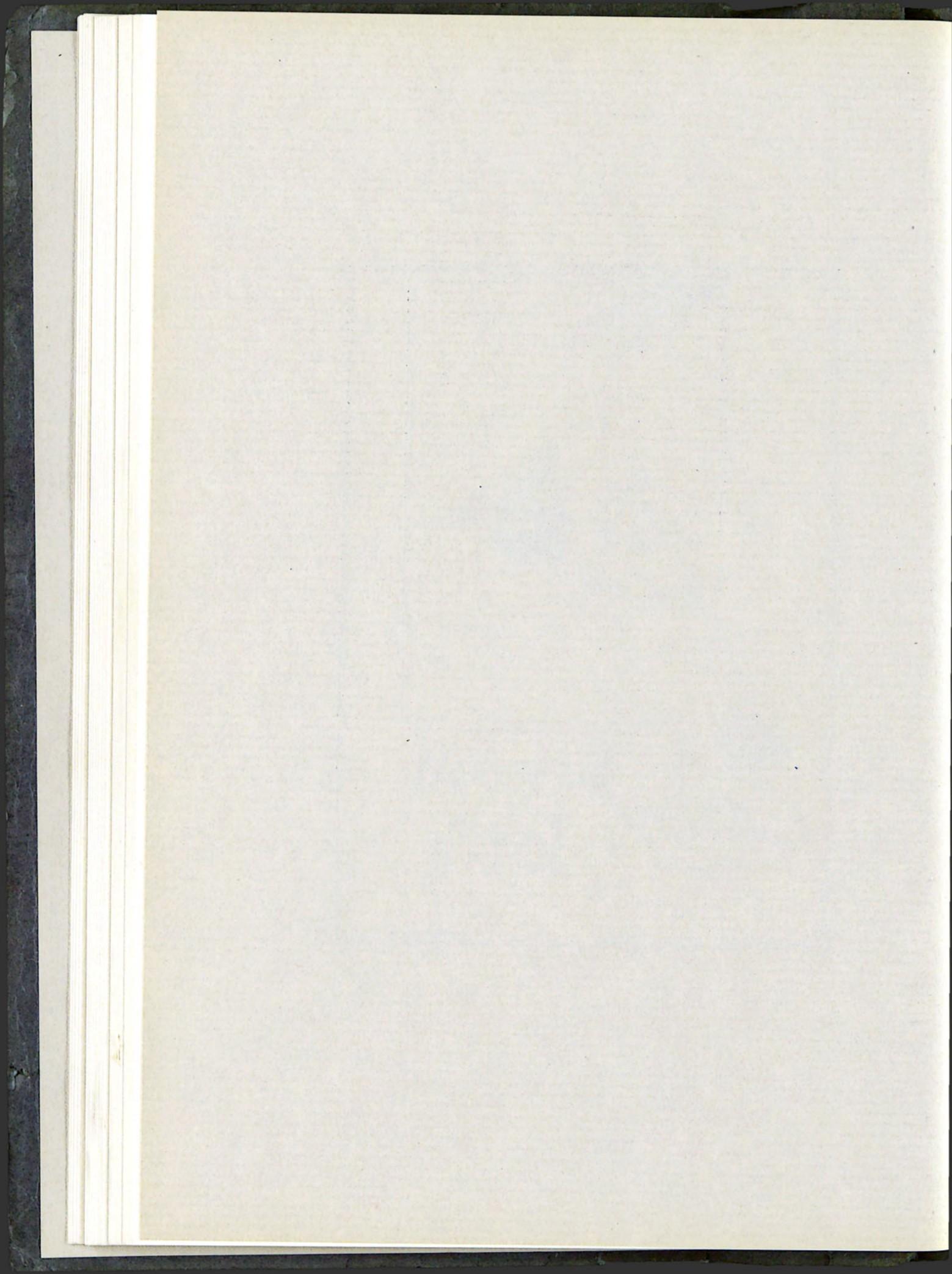
### List of Books

Title of Book	Author	Title of Book	Author
Lorna Doone - - -	Blackmore	Vera Dickson's Triumph -	Palmer
The Crisis - - -	Churchill	The University of Hard	
The Prince and the Pauper -	Clemens	Knocks - - -	Parlette
David Copperfield - - -	Dickens	The Bonnie Briar Bush -	Watson
The Scarlet Letter - - -	Hawthorne	A Doctor of the Old School -	Watson
The Autocrat of the Break-		That Printer of Udell's -	Wright
fast Table - - -	Holmes	Horacio, a Tale of Brazil -	Fenn
The Sketch Book - - -	Irving	Ann of Ava - - -	Hubbard
Westward Ho - - -	Kingsley	Mary Reed (Leper) - - -	Jackson
Ivanhoe - - -	Scott	Uncle John Vassar - - -	Vassar
Pandita Ramabai - - -	Dyere	Personal Life of David Liv-	
Fanny Crosby's Story of 94		ingstone - - -	Blaikie
Years - - -	Jackson	Ion Keith Falconer of Arabia -	Robson
Mary Slessor of Calabar -	Livingstone	Progress of World Wide	
Geo. Mueller of Bristol -	Pierson	Missions - - -	Glover
Hudson Taylor in Early Years	Taylor	Among the Tribes in South-	
The Prince of the House of		west China - - -	Clarke
David - - -	Ingraham	The Story of John G.	
Saul of Tarsus - - -	Miller	Paton - - -	James Paton
Competing Artists - - -	Palmer	Henry Martyn - - -	Smith



# School Life

R.E. NELSON





### *Summer Evangelism*

Summer evangelism passed from theory to practice three years ago when a student trio traveled west, successfully singing, playing and preaching the glorious gospel of Jesus Christ and His saving power in localities that have never before witnessed a revival.

Last summer, Ardell Look and Paul Lindholm, '25, traveling in a Ford under the appellation "Coast to Coast Evangelists" again visited the western coast. From theatre to schoolhouse, in church and mission, under canvas or before prison bars, these young men witnessed for their Master, and saw the grace of God manifested in multiplied conversions.

Communities everywhere are looking for the red-blooded vitality of spiritual young people to reinvigorate existing life and to set ablaze, lives which need but a touch from the spirit of God to transform them into shining lights for the Lord Jesus.

### *Daily Vacation Bible School*

"Save America First" was the slogan of the Daily Vacation Bible School Conference held at Jackson Hall, February 25-27. This was only a part of the mighty work being done in the effort to create a God-consciousness in, and to present a living Christ to the 45,000 children of our state who, as yet, have had no religious training.

As noted above, the Summer Bible School is the means, each lasting from two to three weeks. Bible instruction, object lessons, and stories (often missionary), are a few of the subjects taught in the forenoon. Add afternoon visitation and evening adult Bible classes or evangelistic meetings and you have some idea of the stupendous program undertaken.

Last summer over 3500 children were reached by students of the Northwestern Bible School. Many happy conversions and sincere consecrations gave joy to not a few darkened homes. The fact that nearly every field asks for another school the following summer, deepens the conviction that this work is the will of the Lord.

## Prayer Meetings

Twenty-three years ago, our school was founded as a result of prayer; for twenty-three years, it has been supported by prayer; and has been sending forth workers who have a mighty belief in the power of prayer.

During the past few years, our students have gone in groups to hold cottage prayer-meetings. People will come to a neighbor's house out of courtesy when they will not come to a church because of indifference. Pastors say that the mighty power in the church is prayer. Communities have been opened for public worship, churches have been built up, souls saved, christians deepened spiritually, through the cottage prayer-meeting.

One group started at three o'clock every Wednesday afternoon, working until nine in the evening. Visitation, a Mother's prayer-meeting, girls' and boys' classes, evening Bible class, and an evangelistic service, made a full day of hard work, but as a result, souls were saved for Him.

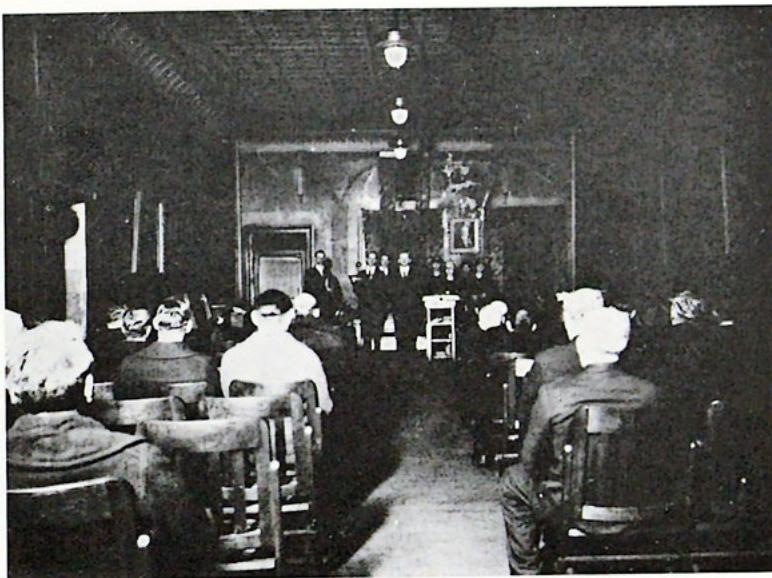
## Laundries

Without doubt the services at the laundries afford the most intensive training to students of all practical work of the School. The fact that an adequate presentation of Christ, must be curtailed to a time limit of frequently only ten minutes makes necessary the keenness of mind and adaptability to circumstances so essential in all christian work.

There are three laundries in which the students render a much prayed-over noon-day meeting once a week, relying entirely on the convicting power of the Holy Spirit because of the limited opportunity for personal contact. That the employees benefit by these meetings is evidenced by the close attention given. Invariably at the close of the service they proffer their appreciation by word or smile that encourages us to put forth still greater effort to reach those who show indifference. But one thing we know—His Word shall not return to Him void.



NOON HOUR AT THE LAWRENCE LAUNDRY



### *City Missions*

The proclamation of the gospel is the greatest feature of our school course. We find unlimited opportunity for this in the various missions of our city. Because of their location in the down-town district, we are brought in contact with people which the churches do not reach.

The restlessness which characterizes the men with whom we have to do here necessitates that we intensify our program. Lively, enthusiastic singing occupies the interest during the first part of the meeting. Time is also given for testimonies and special musical numbers, both vocal and instrumental.

The chief interest, however, is the chance which is given for aggressive, definite, personal work. We give all the praise to the Lord for the many times that this results in the salvation of those with whom we deal. The gospel of Jesus Christ is indeed mighty to save, and he that winneth souls is wise.

### *Sunday School Work*

He who molds the character of the man of to-morrow carries a tremendous responsibility before God and man. Since the passing of the family altar, religious character must be developed through the church and Sunday School.

Nearly forty of our students are Sunday School teachers. They strive to create within the children a desire to read and study the Word of God, a desire created in us by the spiritual atmosphere of our classroom. Thus, the pastors are reinforced by those who believe they are called into life service in this matter of teaching the Word.

At Westminister Presbyterian church, a Chinese Sunday School is held every Sunday, where twenty young men receive instruction in English and Bible.

We praise the Heavenly Father that He has considered us meet to break the bread of life to those who hunger for it. God grant us grace to quit ourselves like men in this task.

### Silent Preaching

In Jesus' time, the maimed, the deaf, the halt, and the blind called on Him in faith and were healed. Today we have in Minneapolis two hundred and fifty deaf mutes who have scarcely heard of Him, and to them applies the question of Paul, "How shall they hear without a preacher?" A short time ago a mission for the deaf and dumb was organized here and now weekly meetings are held in a room set apart for them at Jackson Hall. Two of our students, Arthur Gorham and Clarence Johnson, studied the sign language and are the "Silent Preachers" to these people.

It is fascinating to sit in a meeting where people pray, sing, testify, and listen to a sermon without uttering a sound, yet they enjoy themselves immensely. The hope of His coming is an exceedingly precious one to them because they know that in their new bodies they shall suffer no afflictions, for they shall be like Him. Praise be to God.



### Hospital Work

From long rows of snowy beds at the General Hospital, happy faces turn to the visiting Northwestern Group. On alternate Sundays the patients enjoy a breath from the spiritual realm as they hear the Word of God read and songs of their own choosing sung quietly, yet earnestly by those to whom God has given the gift of singing. Then the students pass among the patients with a cheery smile, a happy word, or a scriptural tract, trying to point those who know Him not to the great Physician who is able to transform our body of humiliation to one of glorification. We praise God for these opportunities invaluable.

### Visitation

Not all our work is done behind the barricade of a pulpit. Students find inexpressible joy in practising the apostolic way of teaching as they visit the homes of surrounding districts from week to week.

The objective in house to house visitation, as in our other activities, is to present Christ. The story of the cross is tactfully interwoven in the general conversation. Of course our advances are of no avail unless we use the "sword of the Spirit", so the Scripture is read, then the students lead in prayer.

We know this work is not in vain, for the Holy Spirit has blessed just such efforts in times past; and God through the prophet said, "My Word shall not return—void".

### *Jail Work*

"Salvation! O the joyful sound!" This has been the exultant cry of many a prisoner whose frail bark has been stranded on the sands of time. Although they have committed sins of the deepest hue, God loves their souls and desires to save them from an eternity of misery and despair.

How wonderful to bring them the good news of salvation, for illumined by the gospel they may become "captives set free" notwithstanding confinement behind prison bars. Through personal work many hearts have been turned to the light of the Sun of Righteousness, their desires purified, and their lives transformed into peace and victory—to new bondage, bondmen of Jesus Christ.

### *Student Pastorates*

Paul in his epistle to Timothy exhorts him to "preach the Word." A number of our students are experiencing this ministry in pastorates of their own, while yet in school. Many a small church is being blessed by receiving sound doctrines and instruction in righteousness from our student pastors who are preaching the glorious gospel of the blessed God committed to their trust. Well may they re-echo the thanksgiving of Paul: "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful putting me into the ministry."

### *Union Gospel Rescue Home*

"Christ came not to call the righteous but sinners to repentance"; and His gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" still peals forth its universal summons.

That "His arm is not shortened that it cannot save" has been demonstrated at the Union Gospel Rescue Home. Girls have come here laden with sin, friendless and forsaken, yet in meetings held by two of our girls on Sunday afternoons many have found the Sin-Bearer, and are now experiencing the peace that passeth all understanding. Praise His Name!





### *The Foreign Missionary Band*

JOE SMITH	- - - - -	President
JENNIE SIEMENS	- - - - -	Vice President
RUBY UMSTEAD	- - - - -	Secretary
BILL TAYLOR	- - - - -	Treasurer

"I seek not yours but you" is the call that comes to every member of our Foreign Missionary Band. This band is made up of active and affiliated members. The active member has dedicated his life to missionary service on the foreign field. The affiliated member purposes to do all in his power to further the cause of foreign missions. He believes his mission is at home, yet realizes he is also responsible to fulfill our Lord's last command. Ninety of our students this year are enrolled in this organization.

Many students have entered our school with a very limited vision of the appalling need of the gospel in foreign lands. Our weekly Missionary Band hour has served to broaden this vision in a vital way through messages from returned missionaries. We have heard this year missionaries from Tibet, Persia, India, French Indo-China, Southwest Africa, Inland China, Lapland and the Solomon Islands.

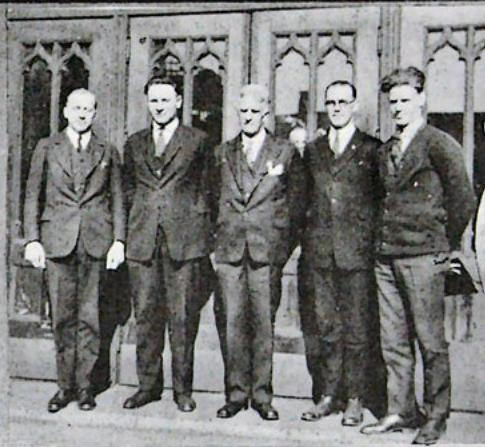
During the year calls come to the Missionary Band from churches in the city to conduct a Sunday evening service. Willingly, the band accepts these calls, going forth with a missionary message and endeavoring to stimulate missionary interest in these places.

Realizing that prayer is an important factor, students of the band meet together each evening in the dormitories to pray for the missionaries. What blessed times these have been, when through prayer they have been able to intercede in behalf of the souls who are dying without Christ.

The call is ever before us, "I seek not yours but you." We praise the Lord for all who have answered "Here am I, send me".



"Little Minister"



Cub-Couple.



Kitchen Motor Power.



Punkin Seeds.



Oh!-  
Geo-r-de.



"Little  
Orphant Annie."



Turkey Fed ~



Station N.W.B.S.



Stump Preacher.



"From  
hand.  
To Mouth."

**HERE, THERE, EVERYWHERE.**

## School Life

It was that superb hour of the day when God paints the sun at rest on the western canvas. A Senior boy sat before his desk, his head on his arms, apparently oblivious to everything save his own musings. The events of the three years at Northwestern were passing as a panorama before his eyes.

The scene began when he entered for the first time, that place which was to become so hallowed and sacred in his memory. Everywhere students were greeting each other with that enthusiasm which is only evidenced by brothers and sisters in Christ. That first night had been set aside for a prayer and praise service; never in his life had he heard such hymns of praise and testimonies. And such a welcome as he had received! That feeling of lonesomeness, which so often accompanies the first few days in a new atmosphere, was completely banished.

Of course he had been very anxious and curious for the classes to begin. Registration day came, and with it, the bustle and hurry of getting into line. The boys were registered by the Dean of men, and the girls by the Dean of women. Next came the classes. How wonderfully those men of God taught the great truths of the Scripture which had been revealed to them by the Holy Spirit. These classes were marred occasionally by examinations, those joykillers of life. It has been said that college would be a great place if it were not for the classes. His version of this was: "Bible school would be a great place if it were not for Church History." Vividly he recalled those ghastly mornings when he had walked unprepared into Mr. Payne's presence. English followed in the same line with Church History as day by day he agonized over commas and pronouns; and pencil points and bottles of ink were consumed in the compilation of mission notebooks. Even now he was beginning to realize how invaluable all this work had been, but at the time, he thought life was insufferably cruel.

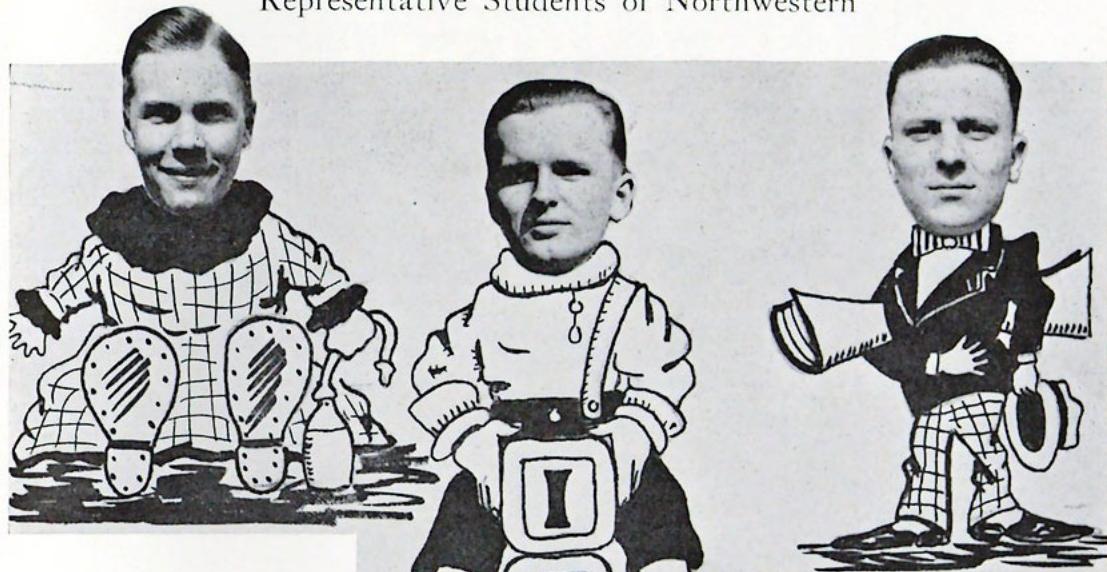
Yet school life hadn't been such a tragedy after all. There had been those wonderful class meetings when they were drawn together by an invisible bond, as they knelt in communion with the Lord. Class spirit waxed eloquent, especially when the Freshmen-Junior Pilot contest was in progress. How disappointed the Freshmen were when the judges chose the Junior paper in preference to theirs! yet how happy when as Juniors, they in turn triumphed over the Freshmen.

Every fall there had been weiner roasts and long hikes in the brisk autumn air, while picnics held sway during the spring time. Class and school parties took place during the winter, also an abundance of skating, sleigh rides, and candy pulls. These were the times when every care and trouble was banished away into the past or distant future.

As a Senior, he had suddenly felt a marked responsibility and importance. He had taken his turn at leading chapel, that blessed time of spiritual refreshening with which to begin the day. This had been the climax year, at the end of which, the class had produced an *annual*. As a Senior too, he had taken a fatherly interest in the underclassmen, endeavoring to show them wherein they were making their mistakes, tho' sad to relate, they had not seemed to heed his admonitions.

Now the time had come to depart. In his heart there seemed to be a dull aching as he thought of separating himself from the class and from the school as a whole. Here he had been privileged to hear the greatest men; here the theories taught were put into practice as opportunities for practical work presented themselves. But he rejoiced as he thought of other young men and women who would enter N. W. and become welded into the great fraternity. He shook himself out of his reverie, determined to go out, and as he presented the gospel message, that blessed Story of Life, to also urge men and women to prepare for service in the Master's vineyard.

*Maybe You've Seen 'Em*  
Representative Students of Northwestern



(Freshmen)

*My mama tells me  
I'm as cute as can be.  
The Juniors tell me I'm  
green.  
The Seniors do throttle  
The throat of my bottle.  
Oh me, Oh my, I must  
scream.*

(Junior)

*I'm really a Junior—  
A magnificent Junior.  
"The sun ne'er sets in the  
east"  
Is the title of books  
That I write for my  
looks.  
My complexion, I got it  
from yeast.*

(Senior)

*The teachers realize,  
The students realize  
Without me, no school  
there would be.  
My marks are "A  
plusses";  
I never have fusses.  
I'm dangerous, so just  
leave me be.*

Ernest Hook: "What'd you get for your birthday?"

Ardell Look: "Well, have you seen those new, long, racy, Cadillacs?"

Ernest: "Yeah."

Ardell: "Well, I got some roller skates."



If you can't laugh at the jokes of this age, laugh at the age of these jokes.

# THE NORTHWESTERN PILOT

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## CULTURE AND SERVICE

By Frank M. Goodchild

Two things Christian young people should seek—a mount of seclusion from others. He is apt to prefer the company of the select few with whom he are being themselves developed, and bring forth the fruits of the Spirit, and so honoring Saviour's attainment of a beautiful character. But they also regard all the traits of character they have as part of their equipment for the service of the fellow men. These two things culture and service are inseparably joined. And this has been true since the days of the Saviour came into the world he came to serve. He said: "The Son of man came not to be ministered unto but to minister." It is for the servant to be as his Master. It would seem as though culture ought to profit the man best able to help, ought to help. That seems like a truism. But the fine effects of culture is to make a person more apt to help other people. We often lament that going to college takes the fine edge off the Christian zeal of young folks. It is a pity, but it is true. Culture tends to take away from service, to unfit a man for service, to fit him out of sympathy with those to whom he give his service. The first effect of service is to ride men from one another. This is true even in our thinking. We might suppose that cultured people would be able to "get together" on any subject more readily than the unthinking crowd. But this is not so. As you develop the power of thought the people multiply their differences. There are more thoughtful people in this world than Puritans. Then the Puritans laid out a village in their ways set a school near the church. In their judgment education was the school itself. And yet when Puritans left Holland from England, they found a number but they were received among the people who had them in Holland eleven years ago. They were safe to let them land on Plymouth.

It is precisely so in this matter of service. Just as fast as a man rises above the average of his fellows, he is likely to look down on the multitude first with pity and then with ill-disguised contempt. There is nothing more common than for a man whom God has well endowed to feel a sort of disdain for the ordinary man. This is apt to yield to the temptation to be like the German whom Coleridge saw in Frankfort, who always took his hat and a deep bow whenever he ventured out. He is apt to speak of himself. He is apt to contract the hand we do. And the heresy of not doing what God of the English dog, that goes about with his nose turned up all creation. The man of culture is apt to say as Peter did on the Mount of Transfiguration, "Let us make three tabernacles, and stay here," and so turn the mount of privilege into

"sit on the hills like gods together careless of mankind." It was that spirit that made the Scotchman, Carlyle, speak of the population of England as "thirty millions mostly fools." It was that spirit made the American, Emerson, talk of "the worth of mankind." It was that spirit that made the Frenchman, Thiers, speak of "the Arabian majority." But no such words as those ever fell from the lips of the Saviour. No such thoughts as those lived in his heart. Though he was the Son of the Most High, it was his habit to tell the least of us, His brethren.

To be sure I know that there are some forms of knowledge that are looked upon as worthless just for their own sake. I asked a young man a few days ago why he was studying French. He said, "merely as an accomplishment." Now, you see, there is no room in the Christian life for accomplishment. No knowledge of any sort there that has not a practical end in view. One might better study that may not know great deal and do nothing. We know that human authority or that. The man who follows his Lord's will and does it well is to be beaten with many stripes. Christ said: "If ye know these things, happy are ye in them." Doing is the test of one's piety. You, I did not say "Doing is piety." But it is a subtle modern heresy, that puts what "all sorts of social service" in the place of Christian service. All sorts of social service and yet in them the Christian quality in what you do. There is something will say a Christ by and by, "Lord, we not promised in Thy name? and in thy name cast out devils? And in Thy name have done my wonderful works?" And then Christ deems to them, "I never knew you." From me, that work iniquity. It evidently is possible to be busy about what is apparently good and yet not to be in the Lord's service at all. And so I have not said "Doing good is piety." But I can with confidence that doing good is the test of one's piety. We hear a great deal about heresy in these days, the heresy of not believing what God would have us believe. And that is a serious matter, not to lose one's mind in accord with the mind of the world. But there is a worse heresy, that is the heresy of not doing what God would have us do. And the heresy of not doing what God would have us do is as much worse than the heresy of not thinking what God would have us think as

is weightier than a thought. We ought to learn that no man is good unless he is good for something; that there is no such

## The Northwestern Pilot

"If you have a truth to impart, write, and leave the rest to God." The N. W. Pilot is the direct outgrowth of the English department of the school. It was instituted for the purpose of promoting interest in school activities, but mainly, to instill within the student, an appreciation of literature; and as a medium for correct self-expression.

On November 17, 1920, the first issue of the N. W. Pilot was published. Sad indeed is the tale of a man without a country, but a soror plight is that of a paper without a name. Such was the predicament of the first issue as it came out with the staggering headline, "Wanted, A Name." Miss Acomb, in a sudden outburst of pity offered a two pound box of candy to the one who should submit the best title, and Mr. Phillipotts proved to be the recipient of this coveted delicacy.

It was the aim of the staff to make each issue better than the preceding one. The competitive spirit was introduced between the class for the last issues. This served to bring out the very best effort of every member of a class, and thereby raised the standard of the paper, as well as produced class spirit. In '22, the first Annual was published.

The first issue of '23 was sadly akin to its ancestors, but as the time drew nigh for the second issue to appear, the atmosphere of the school suddenly changed. Throughout the corridors, one could see groups of students, whispering mysteriously, while others pranced joyously back and forth, breathing the ethereal air. Excitement reigned supreme when it was discovered that the Pilot was now printed instead of being mimeographed by the office force as heretofore. The reason for this decided leap in progress was the fact that the class of '25 had just entered, thereby necessitating a deviation from former methods. In '24, a new cut for the title was inaugurated. The progress continued, until we now see the excellent product of today.

The Pilot has served its purpose. Never could an estimate be made of its value. Could we do without it? This question answers itself as the spirit of eagerness and expectancy is noted as each period for the Pilot Publication draws nigh. Not only is it dear to the heart of every student, but it comes as a warm ray of hope from home to those of our number who are on the firing line—who are shedding abroad the gospel of our Lord and Master, Jesus Christ.

### Pilot Staff

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LILLIE LIND	- - - - -	<i>Associate Editor</i>

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## *Happenings of 1924-25*

*September 29*—Registration day. Mixed choruses of “What d’you do all summer?” “Glad to see you back, ol’ top!”

*October 5*—Directors of N. W. B. S. entertained at luncheon at Russell Hall. First party of the year. Freshmen extended hearty welcome into N. W. B. S. social circle.

*October 7*—Annual rally of Vacation Workers of the N. W. B. S. held in Auditorium of First Baptist Church.

*October 9*—Begin practice on new cantata. Very few casualties reported, considering disastrous sounds from 118.

*October 10*—Helen Brown, ’25, sails for Venezuela, S. A.

*October 13*—Pilot staff recuperate at Glenwood weiner roast after putting out first issue of the paper.

*October 15*—Bessie Baber of Shanghai brings inspirational message to Mission III Class.

*October 17*—Annual weiner roast at Glenwood Park. The unique mode of transportation to and from the Park happened to be the Toonerville Trolley owned by August Winkleman and rented for the evening by Miss Acomb.

*October 21*—Reverend St. John, extensive traveler and Bible student, visits us and gives a lecture.

*October 28*—Earl D. Simms gives interesting stereopticon lecture on “Church Invigoration.”

*October 31*—Hallowe’en party at Russell Hall. Freshmen pay due respect to upper classmen. Spooks! Ghosts! Goblins!

*November 10*—Pilot staff enlarge journalistic cerebellum by visiting Minneapolis Journal Plant. Oliver Emerson has chance of proving himself the hero when elevator cable breaks.

*November 11*—Missions III class privileged to listen to Mrs. Christie of Tibet as she vividly portrays life in that country.

*November 19-20*—Homecoming! Old acquaintances renewed.

*November 22*—Mid-term exams. begin. First revival of learning (Renaissance) of the year.

*November 23*—Mission Band hold meeting at Robbinsdale.

*November 26*—Day before Thanksgiving. Day of fasting.

*November 27*—Thanksgiving day. Paul Lindholm, as usual, overeats.

*November 30*—Dr. Torrey leaves us, after having spent three months with the school and church.

*December 1*—Mr. H. A. Ironside of Oakland, California, addresses the student body.

*December 12*—Helene Rensch entertains Pilot staff at her home. Peachy time reported.

*December 25*—No news. Everybody at home.

*December 29*—Dr. Goodchild returns home after having spent the month of December with us.

## *Happenings of 1924-25*

*January 3*—Students straggling in, tired, happy, and well-fed.

*January 9*—Freshmen taffy pull. Abundance of Freshmen clusters, sticking tight thruout the halls.

*January 29*—Final semester exams begin. Students sign plea for mercy, rather than justice.

*January 30*—The cantata, "Bethany" by Rhys-Herbert, rendered by Student Chorus in F. B. C. Social time follows in Russell Hall.

*February 4*—Elmer Lange '20, returns on furlough from his field in Rio, Caribe, Venezuela, S. A.

*February 5*—Rev. Jn. D. Olson from French Indo, China, speaks during Missionary Band hour.

*February 13*—Our beloved instructor, Rev. Payne, departs for his new pastorate at Centralia, Kansas. He is succeeded by his brother, Rev. H. C. Payne.

*February 22*—Dr. Dean returns to his church in Pasadena, California.

*February 25, 26, 27*—Vacation Bible School conference.

*February 28*—Dr. F. Coan of Persia brings a message to the student body.

*March 1*—Dr. Riley comes back to us, accompanied by Miss Disci Pline. Study Hall chairs receive much use and abuse.

*March 3*—Party at home of Dr. Arvidson.

*March 9*—Work on Annual revived.

*March 12*—Dr. Deck of Solomon Islands brings an interesting message in pidgin English.

*March 21*—Reception at F. B. C. in honor of Dr. Riley's birthday.

*March 30*—Mid-term exams begin. More anxiety.

*March 30*—"Baby Issue" makes her debut in Jackson Hall. Freshmen present their Pilot.

*April 1*—Day of "ill at easeness".

*April 3*—Senior weiner roast at Glenwood Park.

*April 10-12*—Easter vacation.

*April 24*—Junior issue of the Pilot comes out. We gaze awestricken at our famous journalists.

*May 19*—Students render "The Prodigal Son" by Arthur S. Sullivan, to a large audience in First Baptist Church auditorium.

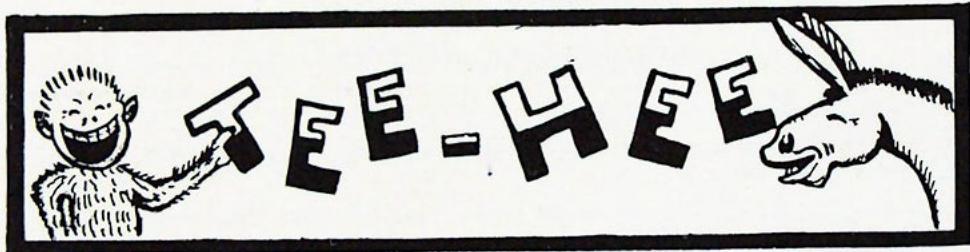
*May 22*—Final exams! Whew!

*May 22*—Freshmen and Juniors entertain Seniors at reception. N. W. swells with pride as the Senior Annual appears.

*May 24*—Baccalaureate.

*May 28*—Annual School picnic.

*May 29*—Commencement.



### *Senior Pawn Shop*

(*In ye Lymane Courte*)

1. Thirty-six good-natured dispositions.
2. Thirty-six square feet of space in faculty consultation room.
3. Class tooth brush.
4. Volume of Study Hall slips bound with red tape.
5. Five hundred rules in grammar.
6. Thirty-six P. O. boxes. (Dust cloths included.)
7. Paul Lindholm's reserved seat on Robbinsdale car.
8. Bill Taylor's nook in persuasion corner of dining room.

### *Annual Staff in Action*

(Enter Taylor, forcing his way through motley crowd of loafers.)

"Well, gang, just saw the printer. We go to press Monday. That means everything in by Friday." (Chorus of groans.)

Victor Nelson: "For a slogan, why not, 'Try and beat us'?"

Marion Peterson: "Too floury."

Miss Acomb (at telephone): "Call the Bureau of Engraving, please."

Freshie (at window): "Is this the second-hand book store? I want some paper."

Henry Olson (indignantly): "Who pasted this page of snaps? Got Sam Perkins on faculty page."

Kenneth Kurrasch: "Where's that pesky dummy?"

Orla Johnson (just waking up): "Here."

Enter Janitor: "Time to lock up."

Lillie Lind: "Cut classes tomorrow kids, and show up here."

Chorus: "Yea, bo."

◆◆◆  
The wisest man that e'er you ken  
Did never deem it treason  
To chafe a bit and laugh a bit  
And jest a bit in season.  
◆◆◆

Gus Dahlberg, wishing to buy some nuts, entered a confectionery store. After about five minutes, he became impatient at the lack of service and rapping sharply on the counter demanded, "Here, young lady, who waits on the nuts?"

◆◆◆  
Owen Moore went away,  
Owin' more than he could pay.  
Owen Moore came back today,  
Owin' more.

## *It Happens Every Day*

A. M.

- 7:50—Suddenly realizes that it isn't Saturday.  
7:50½—Moves one foot cautiously out from under the covers to test temperature of the room.  
7:51—Ventures out of bed.  
7:52—Grabs clothes in one hand and tooth brush in other. Makes mad rush for bathroom.  
7:53—Waiting for wash basin.  
7:55—Turn comes. Discovers that he has forgotten towel.  
7:55½—Dashes back for towel and loses place at wash basin.  
7:56—Tries in vain among loud outeries of brothers to regain place.  
7:57½—Splashes a little water gently around front of face, being careful not to get neck and ears damp.  
7:58—Makes lunge for towel as it slips into bath tub. Wipes face on wet towel.  
7:59—Grabs books, hat, coat, watch, etc., except handkerchief, and beats it for breakfast.  
7:59½—Goes back for handkerchief, sighing loudly and sorrowfully.  
8:00—Swallows two rolls and one cup of coffee, hurriedly wiping spillings off his vest. (Couldn't find napkin).  
8:01—Same.  
8:02—".  
8:03—".  
8:04—Goes out door on dead run, books in one hand, coat in other, hat on backwards.  
8:05—Having bounded one block in one minute, arrives at Jackson Hall.  
8:06—Walks slowly down hall with girl and saunters leisurely into class.



Bill Wesenauer: "Going to first period Public Speaking Class?"

Orla Johnson: "Nope, gotta conflict."

Bill: "What conflict?"

Orla: "Breakfast."



## *Tragedy in Four Scenes*

Scene 1.

Sam Perkins, in his room, sitting on a stack of books, (Preferably John Mark's "Value of a Pedicurist") woefully loving his—foot.

Scene 2.

Earl Jensen rushes in—following conversation ensues:

- Earl: "What's gone wrong?"  
Sam: "Aw, feelin' awful!"  
Earl: "Earache?"  
Sam: "Naw, got a corn."  
Earl: "How long you had it?"  
Sam: "Six weeks."  
Earl: "Let's see it."

Scene 3.

Earl removes astonished shoe from Sam's foot. Yells and screams issue from Sam's lusty vocal chords.

Scene 4.

Earl discovers—instead of a corn—a collar button.



THE STUDENT BODY

*“Punctuation Blues”*

Punctuation bothers me?  
I cannot seem to get it;  
I learn it: frequently; you see  
And: frequently forget it,  
In English VI I try”  
To learn when( and where  
To put, a, comma:  
But I find? a semi:colon there  
The comma-period fault: I find;  
Comes popping up, and then  
I cure it but, it soon—  
Comes, back again,  
This; punctuation certainly  
Gives me, an: awful fright  
The only cure that, I can see—  
Is not to, write?



About this time of the year, the Study Hall anthem changes to “Slumber On.”



It's hard to tickle every mind  
For brand new jokes are hard to find;  
So should an ancient one appear  
Dressed up in modern guise,  
Don't frown and turn away your ear,  
Just laugh, don't be too wise.

N. W. B. S.



OF NORTHWESTERN

ARTHUR GILES

1. Hon - or and praise to thee, Our dear North-west - ern, Come, raise our  
 2. Christ has re - vealed to us God's love un - bound-ed, He, who has  
 3. Here we new friends have made A - mong God's child-ren. Teach - ers as  
 4. Sweet are the mem - o - ries Of thee, North-west - ern. Dear to our

voic - es And hearts in loy - al - ty. Stand-ing by night and day  
 called us by in - - fi - nite grace. From North, South, East and West  
 well have a place with - in our hearts. Bound by a com - mon tie,  
 hearts are the years we have spent, Learning of Christ each day

For Christ our Rock and stay, Al-ways a bea - con ray For Christ, our King!  
 Gathered to do our best, For Him we'll meet each test, Our Lord and King!  
 God's love has drawn us nigh. We mean to live and die For Christ, our King!  
 Who is our hope and stay, Glad - ly we will o - bey Our Lord and King!



## *General Information*

The fore-going pages of this Annual have doubtless inspired many of you to consider taking a course in the Northwestern Bible School. As prospective students, you will want some definite information in regard to the requirements of the school. The full course covers three years, beginning October 1st and ending June 1st. Students entering more than three weeks late cannot receive credit for that term. College graduates may finish the course in two years, High School graduates in three years, and those without High School may find four years necessary. A student working his way through school, unless he has exceptional ability, may find it advisable to take four years to complete the course.

*Entrance Requirements:* Every applicant must meet the following requirements:

He must be 17 years of age.

He must have a satisfactory certificate of health, signed recently by his physician.

He must have a successful vaccination.

He must have an approved Christian character, willingness to work, to be taught, criticized and guided.

Application blanks must be filled out and considered before students are admitted to the school.

Wherever possible, students should present credits from former schools.

*Educational Requirements:* Because we know the Lord does call into His service those who have been denied the privileges of education, and uses them in winning souls, no one who has felt the call will be refused admission because of lack of previous education. He will be given the opportunity to overcome those things which would handicap him in the Lord's work by taking preparatory courses put into the curriculum for him. However, we advise preliminary training, at least to the extent of a High School education, for every student entering our Bible Training School.

*English Requirements:* Graduates of recognized colleges and universities need take no English. Unless, however, they have one year's college credit in Public Speaking, they must take Senior year Public Speaking. Those who have had two years of college work must take Senior English. High School graduates must take two years of English. Those with three years of High School work must take three years of English, while those with less will be advised to take the additional course in Preparatory English (I and II).

The above requirements will apply to all who pass the required entrance examination in English. Any student failing to pass this examination will be placed at the discretion of the English department.

*Expenses:* Room and board is provided at \$6.50 per week with one hour's work about the buildings each day, or \$8.50 per week without this work. Textbooks are provided by the students themselves, the English Bible being the fundamental textbook of the school. Students should have enough money to carry them through the first semester without outside work. They should bring with them a pillow, blankets, comforts, and towels, for their own use. The school furnishes and launders sheets, pillow cases and spreads.

For further information or application blanks, write to Mr. H. B. O. Phillpotts, Dean of the Faculty or to Miss Marie Acomb, Dean of Women, at 20 South 11th Street, Minneapolis, Minnesota. Upon the following pages you will find the various courses outlined. The basic course is the Bible course, which is varied to take care of the need of specialized work.



wild & wooly look



Loring lightfoots.

dear hunting



champions



daily dip?



# SPORTS



speed-king

*Course of Study*

## Bible Course

TERM 1	Hours	TERM 2	Hours
Synthesis	5	Synthesis	5
Doctrine	1	Doctrine	1
Personal Work	1	Personal Work	1
Biblical Introduction	1	S. S. Organization and Administration	1
Chorus	1	Chorus	1
Report Hour	1	Evangelism	1
Homiletics	1	Homiletics	1
*English	2	*English	2
Missions	1	Report Hour	1
Sight Reading	1	Missions	1
Christian Etiquette	1	Sight Reading	1
		Biblical Geography and Orientalism	1
TERM 3	Hours	TERM 4	Hours
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Personal Work	1	Personal Work	1
Biblical Criticism	1	Christian Evidences	1
Pastoral Theology	1	Pastoral Theology	1
Church History	1	Church History	1
Choir Training	1	Choir Training	1
Report Hour	1	Report Hour	1
*English	2	*English	2
Homiletics	1	Homiletics	1
Exegesis	1	Exegesis	1
Public Speaking	1	Public Speaking	1
Chorus	1	Chorus	1
TERM 5	Hours	TERM 6	Hours
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Parliamentary Law	1	Chorus	1
Chorus	1	Story Telling	1
Psychology and Religious Pedagogy	1	*English	2
*English	2	Homiletics	1
Homiletics	1	Report Hour	1
Report Hour	1	Exegesis	1
Exegesis	1	Church History	1
Church History	1	Public Speaking	1
Public Speaking	1		

\* See requirements for English.

MUSIC—Voice, piano, violin or other instruments may be taken with any course at additional expense.

## Missionary Course

TERM 1		TERM 2	
	Hours		Hours
Synthesis	5	Synthesis	5
Doctrine	1	Doctrine	1
Personal Work	1	Personal Work	1
Biblical Introduction	1	S. S. Organization and Administration	1
Chorus	1	Chorus	1
Report Hour	1	Evangelism	1
Homiletics	1	Homiletics	1
*English	2	*English	2
Missions	1	Report Hour	1
Sight Reading	1	Missions	1
Christian Etiquette	1	Sight Reading	1
		Biblical Geography and Orientalism	1
TERM 3		TERM 4	
	Hours		Hours
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Personal Work	1	Personal Work	1
Missions	1	Missions	1
Exegesis	1	Exegesis	1
Chorus	1	Chorus	1
Church History	1	Church History	1
*English	2	*English	2
Homiletics	1	Homiletics	1
Report Hour	1	Report Hour	1
Public Speaking	1	Public Speaking	1
Pastoral Theology	1	Pastoral Theology	1
TERM 5		TERM 6	
	Hours		Hours
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Missions	1	Missions	1
Medical Lectures	1	Medical Lectures	1
Chorus	1	Chorus	1
Church History	1	Church History	1
*English	2	*English	2
Report Hour	1	Report Hour	1
Parliamentary Law	1	Story Telling	1
Exegesis	1	Exegesis	1
Public Speaking	1	Public Speaking	1

\* See requirements for English.

## Teacher Training Course

TERM 1 Same as Bible Course.		TERM 2 Same as Bible Course.	
TERM 3		TERM 4	
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Psychology and Religious Pedagogy	1	Beginners' and Primary Principles and Methods	1
Personal Work	1	Personal Work	1
Biblical Criticism	1	Christian Evidences	1
Chorus	1	Chorus	1
*English	2	*English	2
Choir Training	1	Choir Training	1
Church History	1	Church History	1
Report Hour	1	Report Hour	1
Exegesis	1	Exegesis	1
Public Speaking	1	Public Speaking	1
TERM 5		TERM 6	
Analysis	5	Analysis	5
Doctrine	1	Doctrine	1
Junior Principles and Methods	1	Young People's Principles and Methods	1
Chorus	1	Chorus	1
*English	2	*English	2
Report Hour	1	Report Hour	1
Exegesis	1	Exegesis	1
Church History	1	Church History	1
Public Speaking	1	Public Speaking	1

\* See requirements for English.

Preparatory Course  
ONE YEAR

TERM 1		TERM 2	
	Hours		Hours
Preparatory Bible	5	Preparatory Bible	5
English	5	English	5
Biblical History	2	Biblical Geography and Orientalism	1
Practical Work (Report Hour)	1	Biblical History	2
Missions	1	Practical Work (Report Hour)	1
Christian Etiquette	1	Missions	1
Chorus	1	Chorus	1

*List of Students Enrolled During 1924-25*

- Ackman, Ralph, St. Bonifacius, Minn.  
Allain, Pearl, Duluth, Minn.  
Anderson, Rev. A., Buffalo, Minn.  
Antonsen, Ruth, Buffalo Lake, Minn.  
Arnell, Carmen, Minneapolis, Minn.  
Armstrong, Laura, Waterloo, Iowa  
Bartel, Clifford, Sargeant, Minn.  
Bates, Uanitta, Owatonna, Minn.  
Beasley, Alice, Waterloo, Iowa  
Benson, Marjorie, St. Paul, Minn.  
Benson, Rev. F. T., St. Paul, Minn.  
Berglund, Helen, Osceola, Wis.  
Bernd, Ethel, New Richmond, Wis.  
Berry, Mrs. Ruth, Minneapolis, Minn.  
Betzer, E. Marie, Minneapolis, Minn.  
Bjorklund, Victor, Grandy, Minn.  
Blackhall, S. Ralph, Winnipeg, Man.,  
    Canada  
Blake, Marion, Eagle Bend, Minn.  
Bonstrom, Axel E., Buffalo, Minn.  
Braford, Margaret, Spring Valley, Wis.  
Buchs, Lela, West Concord, Minn.  
Busse, Sadie, Rice, Minn.  
Campbell, Ruth, Bemidji, Minn.  
Caneday, Maynard, Taylors Falls,  
    Minn.  
Carlisle, Agnes, Lake Benton, Minn.  
Christensen, Victor, Bethel, Minn.  
Cleveland, Violet E., Cresco, Iowa  
Cleveland, Everett, Cresco, Iowa  
Comstock, Earl N., Minneapolis, Minn.  
Comstock, Edna, Minneapolis, Minn.  
Comstock, Esther, Minneapolis, Minn.  
Comstock, Lloyd, Minneapolis, Minn.  
Cook, J. M., Herman, Minn.  
Crossley, Gladys, Swea City, Iowa  
Dabold, Bessie, St. Paul, Minn.  
Dahl, Fred, Lyle, Minn.  
Dahlberg, Gust. H., Minneapolis,  
    Minn.  
Darnall, Stella, Torrington, Wyo.  
Davey, Harold D., Welcome, Minn.  
Derrig, Mrs. F., Duluth, Minn.  
DuVall, Drilla, St. Louis, Mo.  
Enersen, Oliver, Detroit, Minn.  
Enquist, Olga, Minneapolis, Minn.  
Erickson, Ida, Wentworth, Wis.  
Erickson, Jalmar, Maryfield, Sask.,  
    Canada  
Erickson, Ralph, Minneapolis, Minn.  
Fast, Henry, Mountain Lake, Minn.  
Faul, Harry, Velva, N. D.  
French, Eva, Blackduck, Minn.  
Frey, Jake, Buffalo Center, Iowa  
Gauer, Clarence, Lake Lillian, Minn.  
Genung, Ruth, Robbinsdale, Minn.  
Gjertsen, Lena, Norway  
Glemmestad, Merle, Tyler, Minn.  
Gorham, Arthur, Minneapolis, Minn.  
Green, Henrietta, Buffalo Center,  
    Iowa  
Gustafson, Hilda, Minneapolis, Minn.  
Hanson, Hyacinth, Kasson, Minn.  
Haag, Hazel, Minneapolis, Minn.  
Haldi, Ann, Drake, N. D.  
Hein, John, Pipestone, Minn.  
Hendricks, Paul, Bruno, Minn.  
Hendrickson, Edith, Poplar, Wis.  
Herrstrom, Beulah, Sleepy Eye, Minn.  
Hofelman, Ruth, Jasper, Minn.  
Hook, Ernest, Buffalo Center, Iowa  
Horn, Walter, St. Paul, Minn.  
Howland, Wesley, Minneapolis, Minn.  
Hutchins, Lila, Antigo, Wis.  
Isaac, Jacob, Reedley, Calif.  
Janzen, John, Mountain Lake, Minn.  
Janousek, John, Gregory, S. D.  
Jaquith, Mary, Minneapolis, Minn.  
Jendren, Serber, Minneapolis, Minn.  
Jensen, Amelia, Buffalo Center, Iowa  
Jensen, Earl, Tyler, Minn.  
Jensen, Francis, Hopkins, Minn.  
Jensen, Pearl, Buffalo Center, Iowa  
Johnson, Clarence, Wayzata, Minn.  
Johnson, Dora, Hensel, N. D.  
Johnson, Edith, Minneapolis, Minn.  
Johnson, Emma, Browerville, Minn.  
Johnson, Inda, Arco, Minn.  
Johnson, Orla, Lyle, Minn.  
Johnston, John L., Detroit, Minn.  
Jorgenson, Marie, Rothsay, Minn.  
Kennedy, Donald, Apple Hill, Ont.,  
    Canada  
Kirgiss, Pauline, Bird Island, Minn.

N. W. B. S.

- Knaeble, Evelyn, Bergville, Minn.  
Knutson, Pearl A., Pine Island, Minn.  
Kreidler, Stanley, Minneapolis, Minn.  
Kuhlman, Leonora, Westbrook, Minn.  
Kurrasch, Kenneth, St. Paul, Minn.  
Larson, Olga, Oak Park, Minn.  
Larson, Theodora, River Falls, Wis.  
Laughery, Birtie, Adair, Iowa  
Lewis, Lottie, Turtle Lake, Wis.  
Lind, Lillie, Polk, Neb.  
Lind, Winnie, Polk, Neb.  
Lindholm, Gladys, Ortonville, Minn.  
Lindholm, Paul, Ortonville, Minn.  
Lintott, Wm. Erle, Moosimin, Sask.,  
    Canada  
Logan, Leila, Esmond, N. D.  
Look, Ardell, Collinsville, Ill.  
Lovering, Lee W., Minneapolis, Minn.  
Lovering, Mrs. L. W., Minneapolis,  
    Minn.  
Lymburner, Mary, Osage, Minn.  
Magnuson, Olga, Isanti, Minn.  
Malbon, Clara, Robbinsdale, Minn.  
Malmstrom, Lloyd, St. Paul, Minn.  
Maney, Elsie, Minneapolis, Minn.  
Mapes, Georgia, River Falls, Wis.  
Mapes, Marion, River Falls, Wis.  
Marquardt, Leonard, Pipestone, Minn.  
Matthews, Agnes, Rochester, N. Y.  
Mead, Kenneth, Champlin, Minn.  
Miller, Karl, Elgin, Iowa  
Moritz, Garnet, Cavalier, N. D.  
Murk, Wm. H., Minneapolis, Minn.  
Musil, Amalia, Hector, Minn.  
Nauffts, Mrs. Josephine, Duluth, Minn.  
Needham, Bertha, Pipestone, Minn.  
Nelson, Alice E., Minneapolis, Minn.  
Nelson, Alice H., Minneapolis, Minn.  
Nelson, Anna, Westbrook, Minn.  
Nelson, Clara, Westbrook, Minn.  
Nelson, Victor, Hopkins, Minn.  
Niemi, Helen, Nashwauk, Minn.  
Nygard, Jonas, Minneapolis, Minn.  
Olsen, Henry, Dell Rapids, S. D.  
Olson, Leonora, Cavalier, N. D.  
Payne, Evangeline, St. Paul, Minn.  
Payne, Margaret, St. Paul, Minn.  
Payton, Rosabelle, Wayzata, Minn.  
Perkins, Samuel, Backus, Minn.  
Peterson, Alice, Braham, Minn.  
Peterson, Marion, Braham, Minn.  
Playfair, Miss A. F., Winnipeg, Man.,  
    Canada  
Powers, Maurice, Cresco, Iowa  
Preston, Roy, Rochester, Minn.  
Prince, Ellen, St. Paul, Minn.  
Rabine, Edwin, Hamilton, N. D.  
Read, Lydia, Minneapolis, Minn.  
Record, Warren B., Farmington, Minn.  
Redger, Fannie, Meno, Okla.  
Reinhardt, Dorothy, Minneapolis,  
    Minn.  
Rensch, Helene, St. Paul, Minn.  
Reynolds, John, Exira, Iowa  
Rice, Ruth, Bemidji, Minn.  
Rich, Alida, Mora, Minn.  
Roy, Mrs. Agnes, Minneapolis, Minn.  
Schimming, Florence, Minneapolis,  
    Minn.  
Senecol, Harold, St. Paul, Minn.  
Shelstad, Mildred, Pine Island, Minn.  
Siemens, George, Buffalo Center, Iowa  
Siemens, Jennie, Buffalo Center, Iowa  
Siemens, William, Buffalo Center, Iowa  
Skoglund, Albert, Minneapolis, Minn.  
Smart, Rexford, Barwick, Ont., Canada  
Smith, Joe M., Sioux Falls, S. D.  
Sorenson, Peter, Solway, Minn.  
Stearns, Harry, Borup, Minn.  
Stoesz, Susie, Mountain Lake, Minn.  
Strombeck, Olivia, Minneapolis, Minn.  
Swanson, Albert, Armstrong, Iowa  
Swartout, Virginia, Rochester, N. Y.  
Taylor, William, Pipestone, Minn.  
Thorlakson, Grimse, Hensel, N. D.  
Treder, Leonora, Lewiston, Minn.  
Ulstrom, Elsie, Minneapolis, Minn.  
Umsted, Ruby, Fort Scott, Kans.  
Unruh, Alma, Ringwood, Okla.  
Wall, Marie, Mountain Lake, Minn.  
Wesenauer, William, St. Paul, Minn.  
Wexler, Roy, St. Bonifacius, Minn.  
Williams, Lester, Eldroa, Iowa  
Winkleman, August, Buffalo Center,  
    Iowa  
Wright, Mrs. Elsie, Detroit, Minn.  
Young, Birdie, Cheholis, Wash.  
Zenor, Hazel, Buffalo Center, Iowa

### *Gratitude*

The publication of this Annual represents the united, co-operative efforts of a large number of persons. It is not the work of any one individual. We are deeply indebted to Mr. and Mrs. Louis Angelikus, and Alice E. Nelson for the benefit of their artistic talent; to Art Nelson and Kenneth Mead for their cheerful and helpful assistance. We extend our sincere thanks to Mr. Colgate Buckbee for interest and aid in making this Annual a reality. To Miss Acomb, our faculty adviser we are unceasingly grateful for her timely advice and untiring efforts. We, the Class of '25, wish to express our appreciation and heartfelt gratitude to those who have made this book worthy of Northwestern. Please accept our sincere thanks.

### *Farewell*

Dear old Northwestern, we must say good-bye. Your marble halls and spacious class rooms have been the scenes of inspirational, and thought-provoking knowledge. Those whom God has permitted to lead us in such paths of learning, have been servants worthy of the name,—men of God to whom we could look with the utmost esteem and respect. We shall ever revere their memory.

The friendships created among the members of the other classes have made our way easier, and our burdens lighter. We shall not cumber you with proffered advice. Realize our sincerity when we say that we shall miss you.

A brief reminiscence convinces us that our three years here were all too short. Nor is there time for regret now; the needy world waits for what we may be able to give. We must go on. Rest assured that wherever our divers paths may lead us, the Class of 1925 will always cherish the memories of Old Northwestern.

*The time to part has come, but not for all;  
Fain would we linger in dear old Jackson Hall,  
But from afar, o'er hill and dale there comes a call  
    to me, to you,  
So while passing on, dear Alma Mater, we bid a  
    fond adieu.*

*N. W. B. S.*

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*Instruct the Saints*

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N. W. B. S.

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---

All power is given unto Me in heaven and on earth. Go  
ye therefore, and teach all nations, baptizing them in the  
name of the Father, and of the Son, and of the Holy Ghost.

—Matt. 28: 18, 19.

E. J. KNOWLES

---

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## WIN-SOME CLASS

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Matt. 9:37, 38.

N. W. B. S.

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John 15:5.

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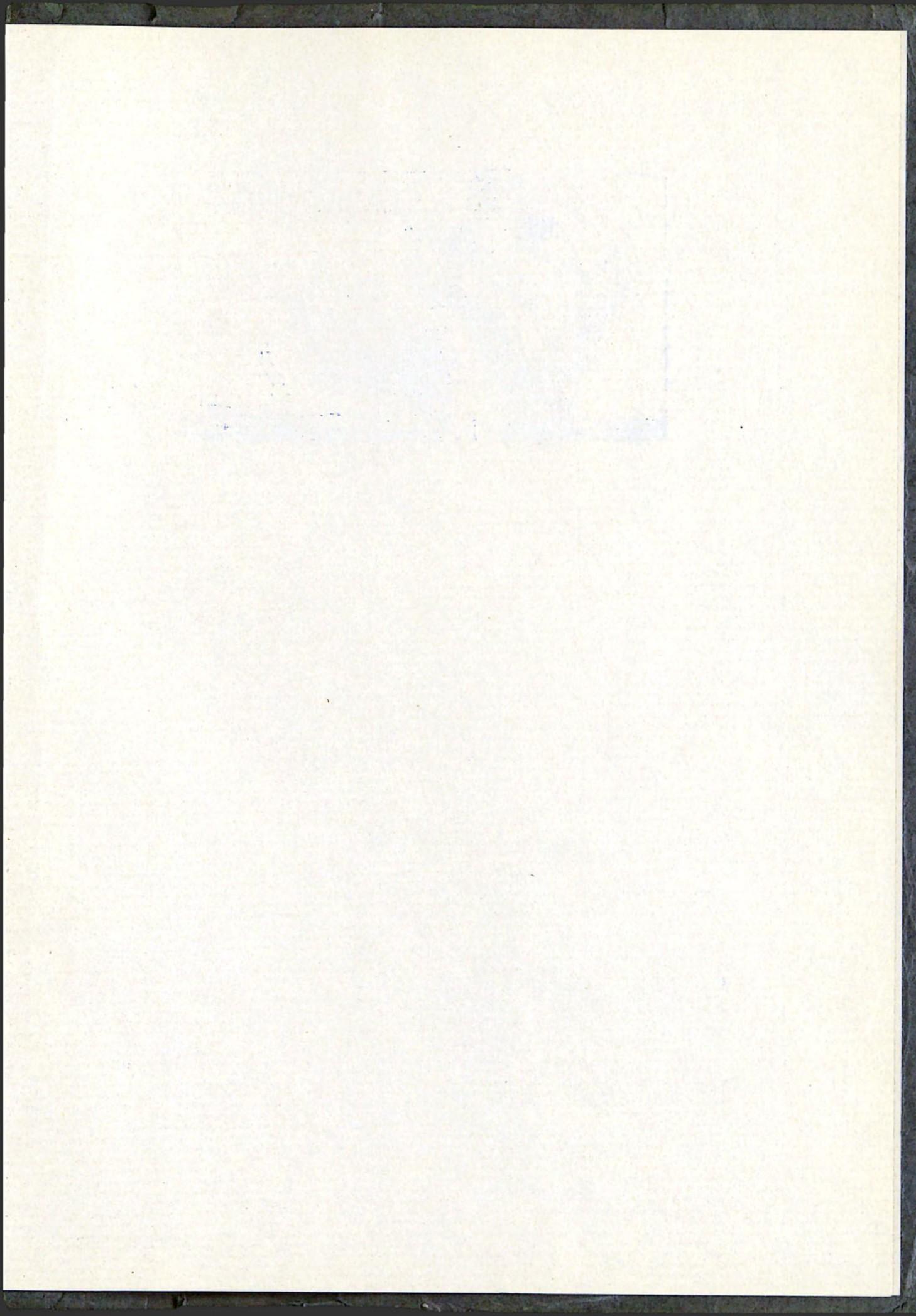
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"Come over into Macedonia,  
and help us." Acts 16:9

